

Mr. Kingsley
THE

REVELATION

OF

St. JOHN

HISTORICALLY EXPLAINED;

Not compiled from Commentators and other Authors,

BUT

An ORIGINAL,

WRITTEN

By JOHN JAMES BACHMAIR, M.A.

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ДИСКУССИИ О ТАКИХ ВОПРОСАХ



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TO THE

MOST REVEREND,
RIGHT REVEREND, and REVEREND

Clergy of Great-Britain.

to My lords, and gentlemen,

YOU are the proper judges
of sacred matters, being the
governors in the church of Jesus
Christ, for promoting his religion

a in

in the true knowledge of his word,
and leading his flock into his foot-
steps.

S H T O T

The Revelation of St. John was dedicated to the bishops of the seven churches in Asia. I dedicate its Explanation to the clergy of Great-Britain; as it is one of the most important prophecies, containing the fate of the church, according to the different periods of time, to the end of this world. History must explain the visions; and without history there is no explanation of this book, I have made

DEDICATION.

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made use of it, and the prophetical visions in Daniel, and other prophets that have a connection therewith.

You, my lords, and gentlemen, are the persons, who can examine sacred writings from their fountains, and approve or disapprove with that judgment, which your holy functions require of you.

With the most submissive tenders, therefore, this book is delivered to your discretional opinions; and my presumptuous approaching you therewith

therewith will, no doubt, find a generous and benevolent reception.

I am,

My lords, and gentlemen,

Your most humble,

most obedient,

and most dutiful servant,

JOHN JAMES BACHMAIR.



P R E F A C E.

IT was in the year 1766, that I resolved to employ my leisure hours in the studying of the Revelation of St. John. I then had no thought of ever communicating my studies to any body, much less of ever publishing them to the Christian world. It was my private study, and for my own satisfaction only; for which reason I wrote

I wrote my meditations in Latin, which I am always used to do, when I write anything for my own use only. It happened, however, afterwards, that I frequently had an opportunity to discourse with some persons, of many events represented in this Revelation; and some had the curiosity to read my Latin manuscript, being conversant with that language. They persuaded me to write it in English; and I complied with their request.

This Explanation, however, is quite a new performance, and differs in many respects from the Latin manuscript. The reason is, because I thought it improper to translate my own thoughts from one language into another, when I could communicate the same without the restraint of

a tran-

a translator. Again, when I studied this Revelation, I did not do it according to the order of the book, and its chapters, as it now appears; but took one day such a particular event, another day another, just as my inclination led me to it. Besides, as it was then a private study, I made use of all the art and rules of criticism, which in this English performance I thought proper to avoid, as much as possible. The learned readers do not want it; and for other readers criticism is rather troublesome, and confounds their understanding.

I always have been of opinion, that the Revelation of St. John represents the events and fate of the church of Christ to the end of the world; and that, therefore, history,

P R E F A C E.

history, chiefly the history of the church, is the principal means to explain it. Therefore, I have consulted history only, and such other prophecies, as have a connection with the visions in this Revelation.

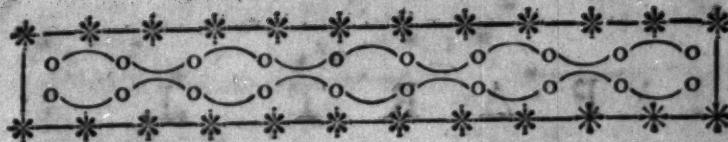
How far I have succeeded, the reader, who is not ignorant of history, will judge.

J. J. BACHMAIR.

NORTON-FALGATE,

Jan. 6, 1777.

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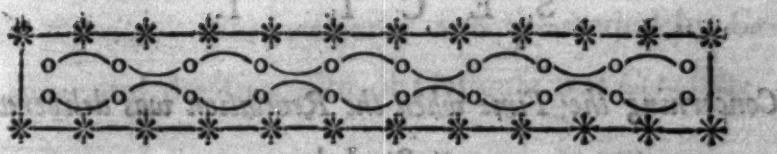
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INTRODUCTION.

THREE things are necessary minutely to be enquired into, before an Explanation of this Book can be undertaken with success. The *first* is, When was this Revelation delivered unto St. John? Was it before or after the destruction of Jerusalem, and the Jewish realm? The *second* is, What was the design of this Revelation, or the end intended? The *third* concerns a proper calculation of the times so often met with in this book, as well as in the prophecies of *Daniel*. These *three* points being properly considered and understood, we may promise ourselves success in the explanation of the whole book, and shew the events from history here depicted and described.

B S E C T. A.

S E C T. I.

Concerning the Time when the Revelation was delivered unto St. John.

1. **T**HE question about the Time of the Revelation being delivered unto St. John, is very material. There are passages in the Revelation, which seem to allude to the destruction of Jerusalem, and the Jewish common-wealth. It is therefore necessary to know, whether this Revelation was delivered unto St. John before, or after the destruction of Jerusalem. If after, we shall refer those passages in vain to that event; for of past things there are no prophecies: but if before, the determination of the question will be of service.

2. *Epiphanius, Bishop of Salamis in the island of Cyprus, who lived about 400 years after the birth of Christ, acquaints the churches, that St. John had wrote his gospel after his return from the isle of Patmos, in the reign of the emperor Claudius.* See his book of heresies, book li. ch. 12. This A. C. 1. ~~father~~ must have been mistaken. Christ was born in

in the reign of *Augustus*, crucified in the reign A.C.33.
of *Tiberius*. This emperor was succeeded by *Ca-* 37.
ligula, and the successor of *Caligula* was *Claudius*. 41.

3. We do not read in any history, that either *Claudius* or *Caligula* raised any persecutions against the Christians. The first persecution was raised by *Nero*, the successor of *Claudius*. The apostles, during the reigns of *Caligula* and *Claudius*, had not left the country of Judea, except *St. Paul*, who had preached the gospel among the Gentiles. It is plain from *Acts xv.* that the apostles were assembled at Jerusalem in the first great council or synod, which happened in the year of Christ 47, and in the sixth year of the reign of *Claudius*. If *Epiphanius* had said, that *St. John* was banished to the Isle of *Patmos* by *Claudius*, his account might have been reconciled, that this event had happened in the reign of *Nero*; for his name was *Nero Claudius*. But as he speaks of *St. John's* return in the reign of *Claudius*, he mistook the time entirely, as it cannot be applied either to the reign of *Claudius*, or the reign of *Nero Claudius*.

4. *Irenæus*,

4. *Irenaeus*, Bishop of *Lyons* in *France*, who wrote an ecclesiastical history about the year of Christ 179, mentions in the 5th book, that St. John had been banished to the isle of *Patmos* in the *Archipelago*, in the 14th year of *Domitian*, A. C. 95. about the year of Christ 95. This is the common, and almost universally received account; and great stress is laid upon it by some learned men. For *Irenaeus* is said to have had his account from *Polycarpus*, Bishop of *Smyrna*, who was a disciple of the apostle St. John, and doubtless had this account from St. John himself. But there is something dark in the history of this father. He visited *Rome* in the year of Christ 179, when *Anacletus* was bishop of *Rome*. See *Petavius in rationario temporum*. If he was a disciple of St. John, even in the latest part of his life, he must then have been very old, when he visited *Rome*; and afterwards he suffered martyrdom at *Smyrna*.

5. The first persecution against the Christians was raised by *Nero*, in the year of Christ 66, and 14th of the reign of *Nero*. During the latter part of his reign, the war of the Romans did begin in *Judea* under the command of the Roman General

Flavius

Flavius Vespasianus. Nero died in 67, and was succeeded A.C. 67. by four emperors almost at once, *Galba*, *Qtho*, *Vitellius*, and *Vespasianus*. The three former were soon dispatched, but *Vespasian* obtained the purple. He reigned from the year 70 to the year 79, and was succeeded by his son *Titus*; and he, three years after, by his brother *Domitian*, a tyrant, who raised the second persecution in the year 94. And in this persecution, says *Irenæus*, St. John was banished to the isle of Patmos. If this was really the case, Jerusalem was destroyed by that time above 20 years before; for its destruction happened in the year of Christ 70. 94.

73.

6. Notwithstanding this account of *Irenæus*, there is another. In the Syriac translation of the new testament, the book of the Revelation has this inscription, *The revelation of St. John the evangelist, delivered unto him from God in the isle of Patmos, whither he was banished by the emperor Nero.* The authority of this inscription is at least as good as that of *Epiphanius* and *Irenæus*.

7. St. Jerome translated the bible into Latin, but says in his preface to the book of Ecclesiastes,

that,

that, before his time, the bible had been translated into the languages of various nations. *Theodoretus*, sermon 50, against the Greeks, mentions that there was then no nation, which did not read the scriptures in their own language. The Syriac testament was doubtless one of these translations, and perhaps the first of all. Judea, where the gospel was first preached, was then a province of Syria: the Syriac language was then often commonly spoken by the Jews, and by Christ himself and his apostles, as appears from several passages in the new testament. *Abba*, father, is the Syriac dialect. *Thalitha kumi*, girl, rise, is Syriac: see Mark v. 41. *Stephatha*, open thyself, Mark vii. 34, is Syriac. *Maranatha*, our Lord comes, 1 Cor. xvi. 22, is again the Syrian dialect. And this translation says, that St. John was banished to the isle of Patmos by the emperor *Nero*. If this is true, the Revelation was delivered unto St. John before the destruction of Jerusalem.

8. I am of opinion, that the Syriac inscription to the Revelation has the fairest title to be credited; and the account of *Irenaeus* may easily be reconciled to it. It is true that *Eusebius*, bishop of

Laodicea

A. C.
274.

Laodicea, about the year of Christ 274, repeats the account of *Irenæus*, in his *Ecclesi. Hist.* Book iii. ch. 18. And St. *Jerome*, who lived a monastic life at Bethlehem, about the year of Christ 422, in his *Life of St. John*, does the same. But it is common with historians, to follow the historians who have lived before them, and even to repeat their mistakes, till a time comes when events must be more closely searched into; which is our present case. The name of *Nero*, before he was declared Cæsar and successor to *Claudius*, was *Domitius*; but after his being declared Cæsar, he took the names and titles of *Nero Claudius Cæsar Drusus Germanicus*. It is therefore probable, that *Irenæus* wrote *Domitius*, and by some fatality this name was lengthened into *Domitianus*. The difference is but two letters; and this changing of names may have occasioned *Epiphanius* to mention the name of *Claudius*, with this additional mistake, that St. John returned from Patmos in the reign of *Claudius*, instead of saying, he was banished to Patmos by *Claudius*, i. e. *Nero*.
9. If it is probable, that these mistakes may have happened in the writings of *Irenæus* and *Epiphanius*,

phanius, and that the Syriac testament deserves, at least, an equal credit with these fathers, though the author or authors of the translation are not known; we are further confirmed in this opinion from the book itself. In *Rev.* ii. 10, are these words to the church of *Smyrna*: *Ye shall have tribulation ten days.* These words manifestly intimate, *Ye shall have ten times days of persecution*; meaning the persecution which then raged, and was the first raised by *Nero*, in which St. John was banished to *Patmos*, and so became a fellow-sufferer with them of tribulation. *Rev.* i. 9. To imagine here tribulation of ten natural days, would hardly be worth mentioning. Those that keep strictly to the opinion, that by days are meant years, are forced to say, that St. John here predicts the persecution of *Dio-cletian*, which lasted ten years. But why should only the last and tenth persecution so particularly be taken notice of, and nothing even be touched upon of the nine preceding persecutions? We know that there have been ten persecutions; the A.C.66. first raised by *Nero*, in the year 66; the second by 94. 105. *Domitian*, in 94; the third by *Trajan*, in 105; the 167. fourth by *Antonine the Philosopher*, in 167; the fifth 205. by *Septimius Severus*, in 205; the sixth by *Maximi-*
nus,

thus, in 235; the seventh by *Decius*, in 251; the ^{235, 251.} eighth by *Valerian*, in 255; the ninth by *Aurelian*, ^{255.} in 270; and the tenth by *Diocletian*, in 303; which ^{270, 303.} last continued for ten whole years: none of the preceding nine was of equal duration. These ten persecutions were ten days, or ten times days of tribulation. And the words to the church of *Smyrna* plainly indicate, that then was the first persecution, and consequently that St. *John* was then in the isle of *Patmos*. If he had been banished thither by *Domitian* in the second persecution, he would not have said *ten days*, for one would have been past already. They were then in the days of the first tribulation; and St. *John* raises their courage to encounter such dismal days ten times.

10. It is objected, that the state of the churches in Asia, in the reign of *Nero*, was different from that described in *Rev. ii. and iii.* and that therefore the Revelation could not have been delivered unto St. *John* in the reign of *Nero*. What the state of the churches was in the reign of *Nero*, can best be decided from the writings of the apostles; for all their epistles were wrote during the reigns of *Claudius* and *Nero*. There is however no epistle

to any of the seven churches in Asia, except the epistle to the *Ephesians*. The epistle to the *Colossians* appertained in some respect also to the church of *Laodicea*, as St. *Paul* desired, *Coloff.* iv. 16, that this epistle should also be read by the church of *Laodicea*.

11. The state of the churches, as described in the Revelation, is as follows. The church of *Ephesus* is commended for her sufferings for the name of Christ, for her patience, for her unweariness in tribulation. She would not bear the wicked, and discovered those that were false apostles; she hated the Nicolaites, whom the Lord hated also; but is charged with having departed from love and charity, and is therefore called unto repentance. The church of *Smyrna* was pure, only pestered with false apostles. The church of *Pergamo* had such as did hold the doctrine of Balaam, seducing the people to eat such things as were sacrificed to the idols, and to commit fornication; and had also such as adhered to the doctrine of the Nicolaites. The church of *Thyatira* is praised; but at the same time there was fault found with some of the congregation, for suffering the woman *Jezebel*

to

to teach and seduce the people to fornication, and to eat things sacrificed to idols. The church of *Sardis* is greatly reprobred for having the name of being Christians, and yet were spiritually dead. The church of *Philadelphia* was pure, and nothing laid to her charge. The church of *Laodicea* was found lukewarm.

12. If we read the epistles of the apostles, we find the churches in general pestered with all these evils. St. *Paul* wrote to the *Corinthians* about those things, which were sacrificed to idols, and the eating thereof, *1 Cor.* viii. and x. St. *Peter* writes against those that had the doctrine of *Balaam*, *2 Pet.* ii. 15, 16. St. *Judas* did the same, *Jud.* v. 11. St. *James*, greatly incensed against those whose faith was mere words, and their deeds wicked, means the *Nicolaites*, who afterwards took upon themselves the proud name of *Gnostics*, that is, of wise men. St. *James*, ch. ii. though he does not name them, means them however. And the false apostles made their appearance every where, and were complained of by all the apostles. Love and charity slackened in many churches:

witnes

witness ch. xiii. of the 1 Epist. to the *Corinthians*, and the whole first epistle of St. *John*.

13. It is true, there is nothing in the epistle to the *Ephesians*, which shews them lacking charity; but this epistle was wrote during the first captivity A.C. 55. of St. *Paul* at Rome, in the year 55; and the first persecution under *Nero*, in which we assert, that St. *John* was banished to the isle of *Patmos*, happened 66. in the year 66; and in such a space of time, it is not impossible, that some of the *Ephesians* may have departed from love and charity. The epistle to the *Philippians* was wrote much about the same time from Rome, with that of the *Ephesians*, in which mention is made of such Christians, whose *belly was their god, and were enemies to the cross of Christ.* *Philip.* iii. 18, 19. The second epistle of St. *Paul* to *Timothy*, who was then bishop of *Ephesus*, which was wrote in the year 67, during the second captivity of this apostle at Rome, is full of complaints against wicked Christians; and he mentions the names of several of them, who were of the churches of *Afia, Demas, Alexander the Smith, Hermogenes, Philetus, and others,* 2 *Tim.* ii. iii. iv.

14. The *Nicolaites* had a very early rise in the churches: their name is derived from *Nicolaus*, one of the seven ministers or deacons, *Acts* vi. Their religion was truly abominable. They denied that Christ was God, held luxury, debauchery, adultery, and all carnal pleasure, for no sin, but for Christian perfection; and spread themselves every where.

15. These evils were all in the churches, when the apostles wrote their epistles; and they were all wrote during the reigns of *Claudius* and *Nero*. Who then will say, that the state of the churches in *Asia*, in the reign of *Nero*, was different from that described in the *Revelation*?

16. To sum up then the whole evidence concerning the Time, when St. *John* received the *Revelation*, it comes exactly to this point, that St. *John* received it in the reign of *Nero*, during the first persecution. The *Syriac* testament expressly says, that St. *John* was banished to the isle of *Patmos* by the emperor *Nero*. The account of *Epiphanius* is evidently false, that St. *John* returned from the isle of *Patmos* in the reign of *Claudius*:

he might have said, that he was banished to Patmos by *Nero Claudius*; and *Irenæus* may have wrote *Domitius*, meaning *Domitius Nero Claudius Cæsar Drusus Germanicus*. The evidences then of *Eusebius* and St. *Jerome*, who only have copied him, come of themselves to nothing. And the state of the churches in Asia were at the time of the first persecution just the same as described in the Revelation. But above all, St. *John* mentions expressly ten times days of tribulation, which are the ten persecutions, the first raised by *Nero*.

S E C T. II.

Concerning the Intention of the Revelation.

1. **T**HE Intention is plainly expressed in these words, *Rev. i. 1. The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. Unto his servants! Who are they? Doubtless, his church. What things? Such as did not concern them? The fate of emperors and empires? The fate of kings*

kings and kingdoms? By no means; but the fate of the church to the end of the world; but other events no farther than they were connected with the fate of the church. Hence the Revelation is dedicated to the seven churches; and therefore it is beside the point to explain the seven seals and seven trumpets, and other events, of emperors of the Romans, and kings invading the Roman empire; except as these events are connected with the fate of the church.

2. The visions of *Daniel* resemble those in the Revelation. *Dan.* x. 14, the angel says, *Now I am come to make thee understand what shall befall thy people in the latter days.* Thy people! These were the church of the Jews. *Dan.* xi. 2, 3. *Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.* And a mighty king shall stand up, and shall rule with great dominion, and do according to his will. The three kings in Persia here hinted at were *Cambyses, Smerdis Magus, and Darius Hystaspes.* The fourth was *Xerxes*, who made a fierce expedition against the realm of Greece.

The

The powerful king, here hinted at, was *Alexander the Great*. Did *Alexander* make war against *Xerxes*? No: he was not then yet in being. There were after *Xerxes* the following kings in Persia, *Artaxerxes I.* *Darius II.* *Artaxerxes II.* *Ochus*, *Arostus*, and *Darius III.* surnamed *Codomannus*, whom *Alexander* vanquished in three battles, and conquered the monarchy of Persia. Why then did not the angel say to Daniel, There will yet stand up ten kings in Persia, and then there will stand up a mighty king in Greece? The reason is, *Xerxes* began the war against the Greeks, and his successors continued it, till they were overcome by *Alexander*; and because the angel did not intend to shew the fate of empires, but rather that of the church. He mentions, that the kingdom of *Alexander* would be divided into four kingdoms, but directly confines himself only to two, the *Syrian* and *Egyptian* kings; because from them came afterwards all the disasters of the church of the Jews.

3. From this example of *Daniel* we may fairly infer, that the visions of St. *John* were to the same purpose, to shew the fate of the church.

S E C T. III.

Concerning a proper Calculation of the Times so often mentioned in this Revelation.

1. **W**E meet with the following numbers in the Revelation.

(1) Ch. ix. 5, 10. The locusts are to torment those, who have not the seal of God on their foreheads, five months.

(2) Ch. xi. 2. The Gentiles shall tread the holy city under-foot forty-two months.

(3) Ch. xi. 3. The two witnesses shall prophesy one thousand two hundred and sixty days.

(4) Ch. xi. 9. The bodies of the two witnesses lie in the street of the great city three days and an half, and then rise and ascend into heaven.

(5) Ch. xii. 6. The woman is nourished in the wilderness one thousand two hundred and sixty

days, which is expressed in ver. 14, a time, times, and half a time.

(6) Ch. xiii. 5. The beast makes war against the saints of God forty-two months.

(7) Ch. xx. 2, 3, 4, 5, 6, 7. Satan is bound a thousand years; the saints reign with Christ a thousand years. These thousand years are six times repeated.

2. We are to observe, that when years are mentioned in the scripture, they are always years precisely. *Gen. vi. 3. His time shall be an hundred and twenty years.* *Gen. xv. 13. Abraham's seed shall be afflicted in a land that is not his, four hundred years.* *Num. xiv. 34. The Israelites were to be in the wilderness forty years.* *Jer. xxv. 11, 12. xxix. 10. The Babylonian captivity shall last seventy years.* All these years were years precisely; and so we may infer, that the thousand years in *Rev. xx.* are a thousand years precisely.

3. On the contrary, when we meet in prophecies with days, weeks, months, or the undetermined

mined expression, time, times, half a time, they are to be understood prophetically, i. e. in another sense; except where an addition determines such words to their proper sense. For instance, the two thousand three hundred days in *Dan.* viii. 14, are days in a literal sense, because there is added, that they shall be days of evening and morning, repeated in ver. 26. These two thousand three hundred days are a space of six years, four months, and twenty days, the time of the tyranny of *Antiochus Epiphanes* over the Jews. He began to rave in the year of the Greeks — 142.
He profaned the temple in — 145.
Judas Maccabeus restored it in — 148.
He perished in — 149.

See the 1st *Book of Maccab.* i. 21, 57. iv. 25. vi. 46. But *Dan.* ix. 24, the seventy weeks are prophetical weeks, one week making seven years, and the whole four hundred and ninety years; which is the time from the end of the Babylonian captivity to the time of Christ's suffering and ascension. We shall be plainer in another place.

4. The investigation of times, mentioned in the Revelation, and in Daniel, is not the business of

of a single moment; but we shall be as brief as possibly we can. The woman, *Rev. xii.* is in the wilderness a *time, times, and half a time*, which in the same chapter is called *one thousand two hundred and sixty days*. The woman is the church, as we shall prove in it's proper place. The church was in the wilderness, i. e. in a place of affliction, and yet safe from the dragon, during the time of the ten persecutions, or from the birth of Christ to the time of her appearing free from persecutions; the beginning of which was in the reign of *Constantine the Great*, but appeared in full glory, and conspicuous to the whole world, in the reign of *Theodosius the Great*. That space of time is exactly three hundred and fifty years.

5. We choose the passage of the woman in the wilderness for these reasons, because it is an event that is completely fulfilled, and it agrees with the words of Daniel. She is in the wilderness *a time, times, and half a time*; and this undetermined expression is determined to be one thousand two hundred and sixty days. So many natural days make three years and six months; but they are not

INTRODUCTION.

not natural days, and are to be understood in a prophetical sense for so many centuries of days, which make then centuries of years, i. e., three hundred and fifty years. This is the time exactly agreeing with the woman's coming forth out of the wilderness, and falls in the reign of *Theodosius the Great*, as we shall more fully prove in the explanation of ch. xii.

6. Neither I, nor any history, do agree with those learned men, who take the one thousand two hundred and sixty days for one thousand two hundred and sixty years, reckoning one day for one year; and they have very little foundation for it. If we take years in the room of days, we come certainly near the end of the thirteenth century, in which the church was in a miserable state: the eastern church idolatrous, and harrassed by the Turks; the western church full of abomination; and the true believers, who were then the *Waldenses* and *Albingenses*, slaughtered by thousands, and obliged to hide themselves in woods, and rocks, and caverns, from the anger of the beast; so that one would say, it was a time when the woman

was

INTRODUCTION.

was forced to fly into the wilderness again. This calculation cannot stand with any of the events in the Revelation, where days or months are mentioned. Some learned men have been sensible of it, and for this reason would rather take the one thousand two hundred and sixty days for natural days, i. e. for three years and six months; which time they explained of the Christians fleeing out of *Judea* to *Pella* in *Arabia*, during the siege of *Jerusalem*, which lasted three years and six months. But this is equally erroneous. The Christians, who fled to *Pella*, were not the church, but only a small portion of it; and they were not pursued by the dragon; nor was it the dragon that pursued the Jews, but it was divine vengeance, according to the words of Christ, *Luke* xix. 44.

7. The occasion to take days for years in the Revelation is, the seventy weeks of Daniel, which seventy weeks make four hundred and ninety years. But there is nothing said of weeks in the Revelation. We know that the Jews had such weeks of years, and the seventh year was a sabbath-year, *Levit.* xxv. 3, 4. These weeks therefore of

Daniel

Daniel were not any thing unknown among the Jews. But since we learn from the Revelation, that the undefined words in Daniel, a time, times, and half a time, mean one thousand two hundred and sixty days, or three years and six months; why should we have recourse to the weeks of Daniel, to determine these one thousand two hundred and sixty days to be so many years, when every event is contrary to such an explanation.

8. All the learned in the Hebrew and Chaldean languages know, that the Hebrew word *mo-ed* in *Dan.* xii. 7, and the Chaldean word *aidan*, ch. vii. 25, signify a *stated time*, which may be a day, a week, a month, a season, a year, number of days, weeks, months, or years. Hence it is, that the Jews call their feasts with the same words; for they are stated times: and we have passages enough where the same words occur. In *Dan.* ii. 22, *God changes (aidanaia) the seasons of the year, and the times.* *Jerem.* viii. 7. *The stork under heaven knows moadeiha, i. e. her seasons.* *Psalm civ.* 19. *God has made the moon for moadim, i. e. seasons or stated times.* *Gen.* i. 14. *God made the luminaries*

ntries of heaven to be for signs, and for seasons, (mo-adim) and for days, and for years. No one therefore will say, that either the Hebrew or Chaldean words used by Daniel, or the Greek word *kairos*, used by St. John, properly and strictly signify a year, but an undefined stated time. A year in Hebrew is *shana*, in Chaldean *shenath*, in Greek *etos* or *eniaitos*.

9. In *Dan.* iv. 22, 29, it is said, that Nebuchadnezzar was taken from men, and obliged to be with the wild beasts, until seven *aidanin* should pass over him. It is the common opinion, that these seven *aidanin* were seven years. The Jews say, the time was to have been seven years, but at the prayers of *Daniel* they had been changed into seven months. If this was the case, the prophecy was fulfilled by the seven stated times, whether months or years. But if *Daniel* knew, that the word signified years, how comes it, that he did not understand the same words, when spoken to him in ch. xii. 8? The reason is plain: *time*, *times*, and *half a time*, are quite indefinite terms. These terms are, in regard to God, the author of prophecies,

prophecies, a certain and fixed time; but in regard to us, uncertain, till the prophecy is fulfilled; and then the event shews what was the time precisely intended and fixed. This is the same in Daniel, as in the Revelation, as we shall shew hereafter.

his flings now acom fixed on T. & iiiix. v. b. 10. In consequence of this calculation, the five months in *Rev. ix. 5, 10,* are forty-one years and eight months; the time that the locusts shall torment those, who have not the seal of God.

Rev. xi. 2, the forty-two months of the holy city being trodden under foot, are three hundred and fifty years. *Rev. xi. 3,* the one thousand two hundred and sixty days of the two witnesses to prophesy, are three hundred and fifty years.

Rev. xi. 9. The bodies of the two witnesses lie in the street of the great city for three days and an half, which is three hundred and fifty days, or eleven months and twenty days.

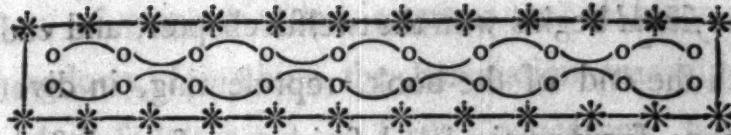
Rev. xii. 6. The woman is in the wilderness one thousand two hundred and sixty days, or a time, times, and half a time, which is three hundred and fifty years.

Rev. xiii. 5. The beast makes war against the saints forty-two months, i. e. three hundred and fifty years.

Rev. xx. 3—7. Satan is bound, and the saints reign with Christ a thousand years.

11. After this introduction, in which we have proved, that St. John received this Revelation in the reign of *Nero*; that the design was to shew the fate of the church; and have given a proper calculation of the times mentioned in this book; we proceed to the explanation of the book itself.

How shall we determine who is to be numbered?



What shall we do to encourage them in their evil ways?

What shall we do to encourage them in their evil ways?

T H E **BOOK** **OF** **THE** **REVELATION**

REVELATION

Of St. *J O H N*

HISTORICALLY EXPLAINED,

QUESTION I.

How is the Revelation divided?

THE Revelation is divided into two parts: the *first* contains the dedication to the seven churches, in the three first chapters; the seven seals, and the seven trumpets, in visions of an historical nature, which is a period of time from the first beginning.

beginning of the church to the end of this world. The *second* begins with the twelfth chapter, and ends with the end of the book, representing, in divers visions, some particular descriptions of the destroyers and enemies of the church, together with the judgment of God decreed upon them, until the creation of a new heaven and a new earth.

MOITAIH V 3 9

As the dedication is in an epistolary style, and often explained by commentators, we shall pass it over. It is not our intention to write a commentary upon the meaning of words, but to explain the visions. In the course of our disquisitions, however, where it may be necessary or convenient, notice shall be taken of some passages in the dedication, which may serve for a further illustration thereof.

MOITAIH V 9

QUESTION II.

What are the seven Seals historically?

BEFORE this question is historically answered, we must premise a few observations.

1. Since

1. Since it is the fate of the church, and not the fate of emperors and empires, or of kings and kingdoms, for which the Revelation was given; and these latter are no farther concerned, but as they are connected with the fate of the church; we see directly in ch. iv. an entire ecclesiastical representation, or vision. God sits on a throne, and as in his temple. His throne is supported by cherubim, as we find them in *Ezekiel*, ch. i. and x. A rainbow surrounds his throne, which was the mark of grace to the covenant, made with the whole world, *Gen. ix. 11, 12.* There is the sea of glass like unto chrystral, or the emblem of that great laver, formerly in the tabernacle of Moses, and in the temple of Solomon, intended for the priests to bathe and wash themselves. *Exod. xxx. 18—21. 1 Kings vii. 23, &c.* Round the throne are the seven lamps, as formerly in the temple, recorded in *Zach. iv.* now representing the seven churches of Asia, in the midst of which the Lord did dwell, *Rev. ii. 1.* There are also twenty-four elders, the heads of the church under the law and gospel, or the twelve patriarchs and the twelve apostles, *Rev. xxi.*

2. The Lamb in ch. v. which opens the seals, is Christ, the Lamb of God; which is self-evident from other passages of the scriptures, *John* i. 29, 36. *1 Pet.* i. 19. The Lamb has seven horns and seven eyes, which are the seven spirits of God sent out into all lands. The seven horns are his omnipotent power; and the seven eyes, his seeing and knowing all things. We meet with a parallel in *Zach.* iii. 9. iv. 14.

3. We meet through the whole Revelation, in a continuance, with the number of *seven*. To enter into a critical disquisition about that number, is not our design. It cannot add any light to the historical explanation of the visions. So much may be remarked, that this number is founded in the creation of the world, which itself was the establishing of a church. The seventh day was fixed for a day of rest. So the Israelites had their seventh day for a sabbath, founded in the creation, *Exod.* xx. 9, 10, 11. Their seventh year was a sabbath-year. After seven times seven sabbath-years, was a jubilee-year, a year of joy, *Levit.* xxv. 8, &c. In like manner, we see that the seventh

seventh seal is rest of the church; the seventh trumpet is rest and glory; the seventh vial is rest. To say more of this number, is here unnecessary; and many readers would hardly comprehend it, should we enlarge upon it.

4. The seven seals are not seven successive periods of time, but events happening to the church; and what is connected together is represented together.

We enter now upon the seals themselves.

The first Seal. Ch. vi. 1, 2.

And I saw, when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder; one of the four beasts saying, Come, and see. And I saw, and behold! a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering, and to conquer.

Explanation.

Explanation.

The four first seals represent warlike visions; for they are all beings appearing on horses. But the strife concerns the church; therefore the cherubim call to St. John, Come, and see. The cherubim belong to the church, to the temple of God, and to his throne. They are resembling four beasts, the first a lion, the second a calf, the third a man, and the fourth an eagle. These, in their order, are assigned to these four seals.

The first seal denotes Christ himself, upon a white horse, the emblem of innocence and peace, going forth conquering the nations, not with fire and sword like worldly heroes, but with his gospel, which went forth swiftly through all nations, as an arrow flies from the bow. And so it was; for even St. Paul could say, in *Rom. xv. 19.* *I have filled all with the gospel of Christ, from Jerusalem unto Illyricum.* There is given to him a crown, which signifies victory, and the establishing of his kingdom to peace and quietness. He is the lion of the tribe of Judah, *Rev. v. 5.* therefore

fore the lion proclaims his going forth to conquer. That Christ is represented in the first seal, is proved from Rev. xvii. 14. *For it is the Lamb, which is to make war, and is to overcome; for the Lamb is the Lord of lords, and the King of kings.* Again, Rev. xix. 11, *And I saw heaven opened, and behold! a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war, &c.* And again, in ver. 16, *He is King of kings, and Lord of lords.*

The second Seal. Ch. vi. 3, 4.

And when he had opened the second seal, I heard the second beast say, Come, and see. And there went out another horse, that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

Explanation.

This second seal contrasts the first seal. The second beast, or calf, the beast of slaughter, pro-

claims it. The red horse is the emblem of blood. The rider is Satan. Christ went forth to establish the kingdom of peace, and to destroy the works of the Devil. So this enemy goes forth to oppose him with the sword of the fleshly arm, to kill and to extirpate his gospel, and his disciples. He therefore took peace from the earth, inspiring the Jews to stone St. Stephen, *Acts* vii. to behead St. James with the sword, *Acts* xii. to stir up the Gentiles in many places against the Christians. And the ten persecutions are full of instances, how Satan raved against Christ. But these enemies of the gospel had their doom, that they even killed one another among themselves; which is seen in the history of *Josephus* of the Jewish war, before Jerusalem was besieged; and also in the Roman history of this and the following times.

The third Seal. Ch. vi. 5, 6.

And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo! a black horse; and he that sat on him had a pair of balances in his hand: and I

heard a voice in the midst of the four beasts say,
A measure of wheat for a penny, and three mea-
sures of barley for a penny, and see thou hurt not
the oil and the wine.

Explanation.

The third beast, or man, proclaims this seal, very proper to intimate wisdom and human prudence. The black horse is the emblem of darkness and concealment; for now the Christians were obliged to disperse, and hide themselves frequently, fleeing from one place to another, as Christ had commanded them, saying, If they persecute you in one city, flee to another. But even under all these persecutions, the Christians increased, who are here represented by the emblems of wheat, barley, oil, and wine, as in *Matt.* iii. 19. *xiii.* 38. *John* xv. 5. Cheapness signifies plenty. Fertile nature operates unseen and unperceived; but her riches appear at last in her innumerable fruits. So the seed, that is sown in the kingdom of heaven, grows and multiplies in like manner. The rider of the black horse is divine Justice, signified by the

the pair of balances in his hand. Divine Justice cannot be repelled by any human power. *Act* v. 39, *ix. 5.* *optibus*, *quibus* *uero* *voluimus* *ad* *uocandum* *hunc* *hunc* *scriptum*

The fourth Seal, Ch. vi. 7, 8.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see. And I looked, and behold! a pale horse, and his name that sat on him was Death; and Hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Explanation. *The pale horse is the emblem of death, and his rider is called Death; he leads all the hosts of hell against the Christians. The fourth beast is the eagle, the bird of prey upon dead carcases. And so were the Christians killed, many with the sword of soldiers, many were starved to death, many died under the hands of executioners, many were thrown*

thrown to the wild beasts. St. Paul fought with the wild beasts at Ephesus, 1 Cor. xv. 32. In Nero's persecution, which he raised in the year 65, some Christians were burnt, some crucified, some covered with the skins of wild beasts, and baited with dogs, &c. See *Sulpitius Severus*, Lib. II. This was the first persecution; the nine following were as cruel. Yet not all the Christians perished; for death and hell had only power of the fourth part. This seal therefore includes all the persecutions, which happened one after another, for above two centuries of years, and reached to the reign of *Constantine the Great*, the first Christian Emperor; which is plain from the following seal.

The fifth Seal. Ch. vi. 9, 10, 11.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them, that

that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed, as they were, should be fulfilled.

Explanation.

Who are the souls under the altar? They are the souls of the saints, that were killed with sword, and with hunger, and with death, and with the beasts of the earth, as recorded in the fourth seal. Why are they under the altar? Because they were the victims of God, slain for his word, and for the testimony of Jesus Christ. How are they represented? Crying to the Lord for his judgment and vengeance upon those, who had spilled their blood. What was the consequence of their crying? A consolation: they received white robes, thus justifying their innocence; and they were promised, that judgment should come after a little time, and rest was given unto them.

We

We must observe, that chronological order is not always observed, nor intended, in prophecies: it suffices that events, which are but the continuation of the same thing, though happening at different periods of time, are represented together. This is the very case throughout the seven seals. Christ conquered, but not in a certain number of years, ending before the second seal began. The Devil went forth murdering and destroying; and no certain number of years is assigned to this seal. And so with the rest. When we come to the end of the seal, then we can ascertain in what space of time it was, that all these events came to pass.

The sixth Seal. Ch. vi. 10—17.

And I beheld, when he had opened the sixth seal, and lo! there was a great earthquake, and the sun became black as a sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll, when it is rolled together. And every mountain and island

were

were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?

Explanation.

Events of the same kind, connected together, are represented together. Under this seal are comprehended the days of judgment, and divine vengeance, against the enemies of God and his holy gospel. Three events, though coming to pass at different periods of time, are proposed together. 1. The abolishing of the Jewish church and state. 2. The abolishing of all idolatrous worship in the Roman empire. And 3. The end of the world. The great earthquake, the sun turning black, the moon becoming as blood, the stars

Stars falling from heaven, the heaven departing as a scowl, and the mountains and islands being moved out of their places, are the abolishing both of the Jews' heaven, and the heaven of the Gentiles, the Jews' church and state, and the ancient worship of the Gentiles; and changing the Roman empire entirely. The other part of this seal represents chiefly the judgment on the last day.

The words of this seal agree perfectly with the words of Christ in *Matt.* xxiv. *Mark* xiii. and *Luke* xxi. Christ speaking of the destruction of Jerusalem and the temple, he was asked by *Peter*, *James*, *John*, and *Andrew*, as St. *Mark* tells us, ch. xiii. 3, three questions, plainly expressed in *Matt.* xxiv. 3. 1. *When shall that come to pass?* meaning the destruction of the temple and Jerusalem. 2. *Which shall be the sign of thy coming?* And 3. *the end of the world?* Without repeating the whole chapter, the answer to these questions is comprised in the following words, *Matt.* xxiv. 14. *The gospel of the kingdom shall be preached in the whole world, as a testimony over all nations, and then the end shall come.* After this general answer,

he speaks, from ver. 15—28, of the calamities of the Jewish nation, and points out from whence the destruction of their city was impending, which was now become like a carcass fit to be devoured by the Roman eagles. Of his coming he said, it would be as sudden as lightning. Herewith he connects the total abolishing of the state of worshipping, both among the Jews and Gentiles, saying, ver. 29, 30, *Immediately after the tribulation of those days, (in which the city and temple were destroyed) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.* To this he adds the end of the world in these words, ver. 30, 31. *And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from one end of heaven to the other.* Lastly, he adds, ver. 36, that of the day and hour no one knows, not even the angels in heaven, but his Father only.

St. *Mark* describes these three events nearly with the same words. St. *Luke* is very distinct; he ends the first event with saying, *The Jews shall fall by the edge of the sword, and be dispersed among all nations; and Jerusalem shall be trodden under foot by the Gentiles, until the time of the Gentiles be fulfilled.* Then he adds the second event. *And then shall be signs in the sun, and in the moon, and in the stars, and upon the earth distresses of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things, which are coming on the earth; for the powers of heaven shall be shaken.* Of the third event he says, that *the day of the Lord would come as a snare upon all, who live on the face of the earth.*

Parallel of the Evangelists, and the sixth Seal.

| <i>Matt. xxiv.</i> | <i>Mark xiii.</i> | <i>Luke xxi.</i> | <i>Sixth Seal.</i> |
|--------------------|-------------------|------------------|--------------------|
| Ver. 3. | Ver. 3, 4. | Ver. 7. | |

| | | | |
|--|---|---|--|
| His disciples asked him, When shall that come to pass? Which | Peter, James, and Andrew, asked him, When shall these | They asked him, When shall these things be? | And I beheld, when he had opened the sixth seal, and lo! |
| | ed him, when shall these | and what | shall |

Matt. xxiv. Mark xiii. Luke xxi. Sixth Seal.

shall be the things be? sign will be sign of thy and what there be, coming, and shall be the when these the end of sign, when all things shall the world? these things come to pass? shall be ful- filled?

Ver. 7.

Ver. 8.

Ver. 10, 11.

Ver. 10.

Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places.

Nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles.

Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful lights, and great signs.

And lo! there was a great earthquake.

Ver. 14.

Ver. 10.

The gospel of the king- must first be

Matt.

Matt. xxiv.

Mark xiii.

Luke xxi.

Sixth Seal.

dom shall be published and preached in among all nations, the whole world, as a testimony over all nations; and then the end shall come,

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-med. guid
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-med. mott. ion
one. test. ion
-to. mott. ion
-dled. ed. ion
-dled. ed. ion

Ver. 21.

Ver. 19.

Ver. 23.

Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

In those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be,

There shall be great distress in the land, and wrath upon this people.

Ver. 29, 30.

Ver. 24, 25.

Ver. 25, 26.

Ver. 11, 12.

Immediately after the tribulation of those days, shall the sun be darkened,

In those days, after that tribulation, the sun shall be darkened, and the moon

There shall be signs in the sun, and in the moon, and in the stars, and on

And the sun became black as a sackcloth of hair, and the moon became as

Matt.

The REVELATION

Matt. xxiv.

Mark xiii.

Luke xxii.

Sixth Seal.

and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

the earth distress of nations, the stars with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

the earth fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places.

Ver. 30, 31.

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Ver. 26, 27.

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Ver. 27.

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Ver. 15, 16.

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And then shall appear the sign of the Son of man in heaven, and then shall all the

And then shall they see the Son of man coming in the clouds, with great power and

And then shall they see the Son of man coming in a cloud, with power and great

And the kings of the earth, and the great men, and the rich men, and the chief cap-

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Matt.

Matt. xxiv.

Mark xiii.

Luke xxiii.

Sixth Seal.

tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from one end of heaven to the other. Matt. xxiv. 27. Mark xiii. 27. Luke xxiii. 29.

glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Matt. xxiv. 30. Mark xiii. 27. Luke xxiii. 30.

glory. Matt. xxiv. 31. Mark xiii. 30. Luke xxiii. 31.

tains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? Matt. xxiv. 40. Mark xiii. 32. Luke xxiii. 32.

Matt. xxiv.

Mark xiii.

Luke xxi.

Ver. 36.

Ver. 35.

Ver. 35.

Of that day and hour knows no man, no, not the angels of heaven, but my Father only.

Of that day and hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father.

Ver. 35.

That day shall come as a snare on all them that dwell on the face of the whole earth.

From this parallel of the evangelists, and the sixth seal, it appears, that they contain the same events. The two first are confirmed by their being strictly fulfilled; for both the church and state of the Jews is abolished, and the idolatrous worship of the Gentiles, and state of the Roman empire, were abolished also soon after, and entirely changed. The third event is to be expected, and will be fulfilled on the last day. The coming of Christ in the clouds of heaven with great power and glory, the mourning of all the tribes of the earth, the sending of angels to gather the elect, the great sounding of a trumpet, belong to the end of the world.

world. See *Matt.* xiii. 30, 41. *i Cor.* xv. 52.

1 Theff. iv. 16. *Rev.* i. 7.

This general explanation of the sixth seal, compared with the evangelists, is not sufficient. *The sun being darkened, the moon changed into blood, the stars falling from heaven, the heaven departing as a scowl, when rolled together, the mountains and islands being moved out of their places,* are an emphatical description of a very great change. What is the meaning thereof? The heaven has never yet departed as a scowl, when rolled together; the sun is never yet become black as a sackcloth of hair; the moon is never yet become as blood; the stars never yet did fall from heaven; the mountains and islands were never yet moved out of their places; and yet this prophecy is fulfilled. Therefore the words are to be taken in a prophetical sense, and not as what these words do signify naturally. Let us compare scripture with scripture.

Isaiah xiii. 9, 10. *Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to*

lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. These words are spoken by the prophet of the downfall of the Babylonian empire. *Ezek. xxxii. 7. I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.* The prophet spoke these words of the downfall of the kingdom of Egypt. *Joel ii. 31. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord cometh.* These words are repeated by St. Peter, *Acts ii. 17*, and connected with the pouring out of the Holy Ghost; and belong therefore undoubtedly to the times of the new testament. *Joel iii. 15. The sun and moon shall be darkened, and the stars shall withdraw their shining.* These words are spoken of the downfall of the enemies of Israel and Judah. The words of Christ therefore, in *Matt. xxiv. 29. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,* cannot mean any thing else, but the downfall of the re-

public of the Jews, both in church and state ; and also the downfall of the Roman empire, both in worship and power. What Christ has prophesied was shewn to St. John in this vision of the sixth seal.

Prophecies often are to be taken to the utmost extent of the meaning of their words ; and often the occasion of their being expressed in this or that singular manner, is founded on something not imaginary, but real. Who knows not, that the Heathens in general did worship the sun, the moon, and planets, giving them the names of Apollo, Diana, Jupiter, Mercury, Mars, Venus, and Saturn ? If therefore Christ says, *The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven* ; his words were literally fulfilled, when the statues of Apollo, of Diana, and of all the other deities, worshipped by the Gentiles, were thrown down, in the reign of Constantine the Great, and his Christian successors. And thereby was fulfilled what is written in *Isaiah xxiv. 23.* *And the moon shall be confounded, and the sun ashamed,* *when*

when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

The evangelists say, *The powers of heaven shall be shaken.* The sixth seal expresses this more emphatically: *The heaven departed as a scroll, when it is rolled together;* signifying the total abolition of the Jewish realm in church and state, and all the idolatrous worship throughout the Roman empire. *And every mountain and island were moved out of their places;* a lively representation of those great changes, that happened then in the world: for the mountains were those who inhabited mountains; and were not these chiefly the Jews? They were moved out of their places, and dispersed among all nations, as we see them unto this day. The islands are those who dwelled in the islands; and is not Italy itself a peninsula? But there were a great number of islands belonging to the Roman empire. The idolatrous Gentiles were now exiled; they fled out of the cities with their sacred superstitious rites, and dwelled upon *heaths*, from which they were called *Heathens*; and in villages, from which they had the name of *Pagans*, for the Latin word

word *pagus* signifies a village. So things came to pass in the reign of *Constantine the Great*, and his Christian successors; and there was a new face of the church of God on earth, as *Eusebius* bears witness in his Ecclesiastical History, and his book of the Life of *Constantine*.

The last part of the sixth seal is the lamentation. It was twice predicted, *Matt. xxiv. 30*. *Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn*; with which conser *Mark xiii. 26*. *Rev. i. 7*. *And then all kindred on the earth shall wail because of him*. Those that lament are the *kings, the great men, the rich men, the chief captains, the mighty men, every bondman, and every free-man*. Reader, imagine here the resurrection of the dead on the last day, when every one must appear in the face of the righteous Judge. Behold among them an *Hannas*, and a *Caiaphas*, a *Pontius Pilate*, and an *Herod*, together with all those of the Jewish senate, who have condemned Jesus Christ; with all those who cried out, *Crucify*; with all the *chiefs, Pharisees, and Scribes*, who mocked him, when he was upon the cross;

and

and those who pierced his hands, his feet, and his side ; with the ten emperors, who raised persecutions, with their governors, captains, their rich and their mighty men, their bond-men and free-men, who did put the cruel commands in execution. What will you hear them say ? This painful lamentation : *Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of his wrath is come, and who shall be able to stand ?*

Part of this lamentation was twice fulfilled, first upon Israel, in the days when their kingdom was utterly destroyed by *Salmanassar*, and the ten tribes were led forth into captivity. For *Hosea*, ch. x. 8, prophesied of this calamity : *They shall say, Mountains, cover us, and hills, fall on us.* Secondly, upon the Jews, when their city and temple were destroyed by the Romans, according to the prediction of Christ, when he was led to the cross, *Luke* xxiii. 30. *Then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us.* But on the last day there will be this addition, *Hide us from the face of him that sitteth on the throne, and from*

from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?

The Sealing of the Servants of God, contained in

*Ch. vii. and placed between the sixth and
seventh Seal.*

There are here several questions to be considered. 1. What was the occasion of sealing the servants of God? 2. Who is it that was sealing them? 3. What is the seal? 4. What is the sealing itself? And 5. Who were they that were sealed, and for what purpose?

1. The occasion of sealing the servants of God was, that very soon, after the church being established, there would come trials, by which the Christians would be assayed, like gold and silver, and many of them would not stand the test. Evils do not come from, but by the permission of God; and he permits them, that it may become manifest, who those are that are radicated in him. Here are four angels, who hold the four winds. These four winds are to hurt the *earth*, and the *sea*, and the *trees*: but they were commanded to hold them,

them, till after the sealing of the servants of God. These are the *winds of doctrine*, as St. Paul calls them, *Ephes.* iv. 14, or the various heresies that afterwards distracted the church. The angels hold these winds back, i. e. prevented, as yet, the opportunities for the heretics to rush in with their false doctrines and corruptions, both of religious knowledge and pure sanctity. Heretics had their opportunities: until favourable events happened, they kept their wickedness to themselves, as will appear in the course of these explanations.

2. The angel, that has the seal, speaks in the plural number; *Hurt not, till we have sealed*. These are the seven eyes of the Lamb, which see and know the hearts of mankind, so as to mark out from the rest the true servants of God: these were with the angel, who had the seal. *Rev. v. 6.*

3. What is the seal? Let us learn this from St. Paul. *Ephes.* iv. 30, he says, *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* And, *2 Cor. i. 22*, God, who also has sealed us, and given the earnest of the Spirit in our hearts.

hearts. The Spirit of God is the seal of the living God, by which he knows his own. *For if any man has not the Spirit of Christ, he is none of his.* Rom. viii. 9.

4. What is the sealing itself? When we put our seal to our letters, we mean to secure their contents: when we add our seal to any deed, we mean to ascertain, witness, and confirm the same. This is also the idea of sealing the servants of God; they are thereby secured as the property of God; it is thereby ascertained, witnessed, and confirmed, that they are the children of God. Hence seal and testimony are joined, John iii. 33. *He that hath received Christ's testimony, hath set to it his seal, that God is true.* 1 John v. 10. *He that believes on the Son of God, has the witness within himself.*

What is the impression of the seal of God? We may read that 2 Tim. ii. 19. *The foundation of God standeth sure, having this seal, the Lord knows them that are his.* Again, Rev. xiv. 1. *The Lamb stands on mount Sion, and with him the hundred and forty-four thousand, who had written the name*

of his Father upon their foreheads. This is the sealing itself, and the impression of such seal. The servants of God are thereby marked, as the true children of God, as the true sheep of Jesus Christ. It was with nearly the same view, that, in the vision of the prophet Ezekiel, a man was sent by the Lord through the midst of Jerusalem, *to set a mark on the foreheads* of all those men, who sigh and cry for all the abominations committed therein. *Ezek. ix. 4.* It is an error, when some divines say, that by the sealing of the servants of God is meant baptism; because a great many Jews and Gentiles had been Baptized in the reign of *Constantine the Great.* It is an error, I say; for all those, who were tormented by the locusts, ch. ix. 4, were baptized, and yet *they had not the seal of God on their foreheads.*

5. Who were they that were sealed, and for what purpose? Their number is expressed; and there were twelve thousand sealed out of each tribe of the twelve tribes of Israel, amounting in all to an hundred and forty-four thousand. It is to be observed here, that by the twelve tribes of Israel

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is to be understood the visible church of Christ in this world, collected together out of the Jews and Gentiles, consisting of good and bad, true believers and hypocrites, truly pious and wicked Christians; for such is, and will be, the condition of the visible church unto the end of the world. *Matt.* xiii. But those that were sealed constituted the invisible church, the sincere followers of the Lamb, known to God alone, who sees the hearts of mankind. *These hundred and forty-four thousand therefore appear again with the Lamb on mount Sion, ch. xiv. 1.* There is no doubt, but that great numbers of Jews of all the twelve tribes were converted unto Christ; but the Israel of the flesh is not counted for the true Israel in the scripture, but the Israel of the promise and the Spirit. *Rom. ix. 8.* And the Gentiles, believing in Christ, are as well counted for the seed of Abraham, as those who were converted from the Jews. *Gal. iv. 28.* Those therefore, who were sealed, were the true and sincere Christians, both out of the Jews, and out of the Gentiles, all together called by the names
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of the twelve tribes of Israel, according to the number of the twelve apostles.

But were there no more true Christians among the millions then existing, than an hundred and forty-four thousand? The number is known only to God; we cannot judge thereof. In the time of *Elias*, no more than seven thousand were found among the many hundred thousands of Israel. *1 Kings xix. 10.* And we shall see, in the sequel of these historical explanations, that very soon, even in the reign of *Constantine the Great*, almost all Christendom was infected with heretical doctrines. The sealing then was for this purpose, to shew, that at all times there should remain an invisible church of God, how much soever the visible church should fall into corruption.

After the sealing of the servants of God, St. John saw a great multitude, which no man could number, of all nations, kindred, people, and tongues: they stood before the throne of God, clad in white robes, and palms in their hands. These had no more any occasion for being sealed, because they had

had overcome great tribulations, had washed their robes white in the blood of the Lamb, were departed this world, served now God in his temple day and night; no evil could touch them any more; they were fed by the Lamb, and led to the fountains of living water, and had their tears wiped away.

The seventh Seal. Ch. viii. 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Explanation. This event is to be referred to the state of the church under the reign of Constantine the Great:

The persecutions of the Christians, first from the Jews, and then from the Gentiles, had now lasted from the first beginning of the preaching of the gospel, almost two centuries of years. The last A.C. 33, and most cruel persecution was raised by Diocletian.

It lasted ten years. Diocletian and his colleague

Maximian

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Maximian abdicated the purple. *Diocletian* lived a retired life at *Salona* in *Dalmatia*. *Constantius* and *Galerius* were then the emperors. *Galerius* was in the east, continued the persecution, but died of an inflammation in his bowels. *Constantius* was in *Britain*, and favoured the Christians. He died at *York*; and his son *Constantine*, afterwards surnamed *the Great*, succeeded his father. He had three enemies to combat with, *Maximin*, *Maxentius*, and *Licinus*. He overcame them all. And in the first battle with *Maxentius*, as he was thinking what deity he should invoke, to give him the victory, there appeared to him a cross in the clouds at noon-day, with the words, *In this sign thou shalt conquer*. Which was the occasion that he became a Christian, and not only put a stop to all persecutions, but countenanced the Christians in their worship, and established the church of Christ in the Roman empire.

A. C. This was the seventh seal; this gave rest to the church, signified by the silence in heaven; but it lasted only for a short time. Very soon followed new calamities of a different nature, signified by the seven trumpets.

Q U E S T.

QUESTION III.

What are the seven Trumpets historically?

THE preparation to the sounding of the trumpets is again entirely ecclesiastical. The seven angels with their trumpets stand ready. But before they begin, the prayers of the saints are offered up to God, and an angel with a golden censer brings their prayers before God. After this, the censer with fire from the altar are cast unto the earth; signifying, that there would soon ensue a prophanation of the sacred worship of God. Therefore we see again, that not the fate of kings and empires is represented by the seven trumpets, but the fate of the church.

Trumpet I. Ch. viii. 7.

The first angel sounded, and there followed hail and fire, mingled with blood; and they were cast

cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Explanation.

A. C.
820.

This first trumpet proclaims the heresy of *Arius*. This *Arius* was a presbyter of Alexandria in Egypt. By the permission of God, this fierce heretic put the orthodox church to a great trial. Envy and ambition were the motives. *Epiphanius*, in his book of Heresies l. xix. has described him. " He was a native," says he, " of Lybia, tall, of a frowning countenance, a smooth orator. His name, in the Greek language, signifies the same as Mars: he filled the whole Christian world with discord, war, and blood; and his name was ominous."

The occasion of his heresy was this: his ambition made him aspire to the episcopacy of Alexandria; but he was disappointed, and *Alexander* preferred to that dignity. His envy wanted now an opportunity to raise disputes against *Alexander*, which he very soon got. This bishop having dived with

with more curiosity than usual, into the doctrine concerning the Holy Trinity, *Arius* opposed him, and broached a doctrine quite abominable. The tenets thereof were these:

“ That the three Persons of the blessed Trinity differed from each other essentially, and were of a different nature. The Father only was the eternal God; the Son was inferior to the Father in nature, power, and dignity; for the Son was created out of nothing, prior to all other creatures, and made the instrument of the Father for creating the world. The Holy Ghost was not God, but a mere creature, associated to the Son, as an assistant in the creation.”

This horrible doctrine produced cruel controversies. *Arius* had numbers of abettors, and many of them not of a mean character. A council, or synod, was held at *Nicæa*, in which there were present above three hundred bishops, and the emperor *Constantine* himself. The bishop of *Cor-duba*, whose name was *Hosius*, presided; and the doctrine of *Arius* was condemned, as heretical.

A. C.
325.

The doctrine concerning the blessed Trinity was established and confirmed, according to scripture, that the Three Persons were essentially the same, of the same nature, power, and dignity, and co- eternal. In this they made use of the Greek word *homo-ufios*, i. e. *co-essential*, or of the same *essential nature*. Notwithstanding this, *Arianism* was not overthrown, but spread itself farther and farther. The *Arians* opposed the Greek word *homoi-ufios*, i. e. *of a similar nature*, by which the whole occidental part of the empire was deluded, who knew not the difference between *homo-ufios*, and *homoi-ufios*. All the *Arians* were countenanced; and those, who opposed them, were looked upon as persons who delighted in quarrels without reason. A great many were seduced into *Arianism*, and the emperor himself was therewith infected. *Athanasius*, bishop of *Alexandria*, who resisted *Arius*, was exiled to *Triers* in Germany. *Arius* was called to the see of *Constantinople*; but before he could take possession of this bishopric, he died a miserable death, voiding all his bowels upon a necessary. *Athanasius* was then recalled from his exile, but soon after banished again. *Eusebius*, bishop of *Nicomedia*,

D. A.
1388

Nicomedia, the head and leader of the *Arians*, was made bishop of *Constantinople*; and *Paul*, who was the bishop of this see, and an orthodox, was expelled. *George*, an *Arian*, got into the see of *Alexandria* in the room of *Athanasius*. *Eusebius* dying, *Paul* was recalled, but opposed by *Macedonius*, an *Arian*; and in this opposition no less than three thousand citizens were killed, and *Macedonius* came off conqueror. *Athanasius* of *Alexandria*, *Hilarius*, bishop of *Poitou*, and *Liberius*, bishop of *Rome*, defended the faith against the *Arians*; but were exiled for their pains. However, *Liberius*, in order to be restored to his see, joined the *Arians*. This terrible heresy lasted a long time in the church, and is unto this day not entirely extirpated.

This heresy is represented by the first trumpet. *Arius* moved heaven and earth. The *hail and fire mixed with blood* signifies a calamity, that should spread far and near, as hail naturally does, destroying every plant it falls upon; and the fire also consuming whatever it comes at. They are *mixed with blood*; and so was this heresy, much blood being

being spilled. *The third part of the trees were burnt up*: the trees are the great doctors of the church, many of whom fell into *Arianism*. *And all the green grass was burnt up*: the green grass is the feeble Christians, who were soon seduced by their heretical leaders; especially as the court espoused their cause, and favoured their doctrine.

Trumpet II. Ch. viii. 8, 9.

And the second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures, which were in the sea, and had life, died; and the third part of the ships were destroyed.

Explanation.

A. C. *Constantine the Great* died, leaving three sons, 837: *Constantine II.* *Constantius II.* and *Constans*. These three sons divided the empire among themselves, according to the will and testament of their father, But they soon fell out with one another. *Constan-*

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time II. was killed by his brother *Constans*, and *Constans* was killed by the rebel *Magnentius*; so that the whole empire devolved to *Constantius* II.

During the life of *Constans*, a new synod was held at *Sardis*, in which the doctrine of the synod at *Nicæa*, concerning the Trinity, was confirmed. But *Constantius* II. succeeding in the whole empire, favoured *Arianism*.

Constantius II. took his nephew *Julianus* for his partner in the government. *Constantius* died, and left the whole empire to *Julianus*. This emperor, though born and bred in the Christian religion, fell back to the ancient worship of the gods; the temples of the former deities were opened, the Christians interdicted their worship, the youth forbid to be instructed in the Christian religion, their schools shut up, magistrates appointed every where, who were enemies to Christ; and hence he is called *Julian the Apostate*, i. e. fallen off from his religion. As soon as *Constantius* died, he killed all those, who were friends of this emperor, and spared *Julianus* only, because he was a Christian.

A. C.
355.
361.

A. C. Christians. He fell however in the war with the
363. Persians, and with him died that persecution.

Nevertheless, history records, that as he encouraged dissention among the Christians, and did every thing to subvert the church of Christ, many Christians were perverted, from motives of worldly gain and interest; which is common with Christians, who are not truly radicated in their religion, but prefer worldly emoluments to everlasting bliss. Such have only the name, and can easily change it for any thing that flatters their ambition or avarice.

This second trumpet therefore proclaims *Julianus the Apostate*. The mountain is a great prince; burning with fire is his burning anger against the Christians. *Being cast into the sea*; the sea is peoples, multitudes, nations, and tongues, *Rev. xviii. 15.* i. e. peoples and nations of divers languages, as the Christian world then was. *The creatures in the sea having life* are the Christians. Natural life is here not meant, but spiritual life. *The third part of them died*, i. e. a spiritual death, being seduced to forsake the Christian faith by adulterations, presents.

presents, offices, and other arts. *The third part of the ships were destroyed*: the ships are churches and congregations of divers countries and places, which were filled with heretics, and given up to the will of the emperor. Thus this second trumpet was fulfilled in the tyranny of *Julianus*. It lasted however but a short time. The tyrant was taken off two years after, in the war with the Persians; and *Jovianus* was chosen emperor in his room.

A. C.
363.

Trumpet III. Ch. viii. 10, 11.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains and waters. And the name of the star is called wormwood, and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Explanation.

A. C. 430. This trumpet proclaims the heresy of *Nestorius*, ^{D. A.} *bishop of Constantinople*. His heresy was, "That Christ was born only a mere man; but that by the sanctity of an unblemished life, he merited, and made himself worthy of Godhead being joined with him. That there were two Persons in Christ, one divine, the other human; and that the divine person dwelled in the human person, as in a temple. That Christ was not God, but bearing God within him." This heresy was condemned in the synod of *Ephesus*. ^{431.} *Nestorius* was banished to *Egypt*; and it is said, that he was swallowed up by the earth. It is also recorded, that his followers died miserably, their tongues rotting in their mouths. Notwithstanding all this, his heresy was propagated among many Christians; and unto this day a great number of the oriental Christians adhere to his doctrine.

There is almost no occasion to add any farther explanation of this trumpet. By a *star falling* ^{from}

from heaven, a bishop is understood falling off from the Christian faith. For by the *seven stars* in the right hand of Christ, ch. i. 20. are understood the *seven angels*, or *bishops*, of the seven churches of Asia. Therefore *Arius*, not being a bishop, is not represented as a star in the first trumpet; nor *Julian* in the second. But the third, fourth, and fifth trumpets have stars; these are always doctors of the church.

The name of this star was *Wormwood*, a plant of a very bitter taste. He fell into the *rivers*, and *fountains of water*, and infected them. These rivers and fountains are the pure doctrine of the gospel, which was by this heresy defiled, and made unsound and hurtful. Therefore, as many as followed, or swallowed, this doctrine of *Nestorius*, died a spiritual death.

Trumpet IV. Ch. viii. 12.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as

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the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Explanation.

A. C.
448.

This trumpet proclaims the heresy of *Eutyches*, an archimandrite, or abbot of a convent, at Constantinople. In the synod of *Ephesus*, where the heresy of *Nestorius* was condemned, *Eutyches* disputed against *Nestorius* with great warmth and severity. But as *Nestorius* was upon one extreme, saying that two natures were two persons, and Christ therefore was two persons; so *Eutyches* fell into the other extreme, saying, there was but one nature in Christ. He denied, that Christ was born of the virgin Mary, and that his body was of the same substance as his mother's and our's; holding, that Christ brought his human nature from heaven, and descended through his mother Mary, like water through a canal; and that in his very incarnation his human nature had been deified, or changed into his divine nature.

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This heresy infected many Christians, and had many followers. *Flavianus*, bishop of Constantinople, called a synod, which condemned the errors of *Eutyches*. But he appealed to the emperor, who was then *Theodosius II.* and to *Leo*, bishop of Rome. Another synod was held at *Ephesus*; *Dioscorus*, bishop of Alexandria, presided, who favoured *Eutyches*, and confirmed his doctrine. *Flavianus* and other bishops were expelled, and ill treated; and when *Flavianus* appealed from the sentence of *Dioscorus*, he was kicked and beat in such a manner, that he died very soon after.

The heresy got strength in Egypt, Palestine, and through the whole orient. *Timotheus Aelurus*, an *Eutychian*, was raised to the see of Alexandria, in the room of *Proterius*, an orthodox. *Proterius*, with six others, was cruelly murdered in the church, his body dragged through the streets, and afterwards burnt. *Peter Fulli*, bishop of Antioch, an *Eutychian*, publicly taught, that God was crucified; which expression might have been excused, and reconciled with the scripture, *Acts* xx. 28.

1 Cor. xi. 8. But his meaning was, that Christ was only God, and not man. This *Fullo* was the first author of the idolatrous worship of the saints.

A. C. 45¹. The emperor *Marcianus* held another synod at *Chalcedon*, in which the errors of *Eutyches* and *Dio-
scorus* were condemned. Notwithstanding this, the heresy continued a long time, and the troubles were attended with blood and murder. Twenty-five bishops fell off from the faith, fearing the anger of the queen, wife of the emperor *Zeno*, who was an *Eutychian* woman; but when circumstances changed, they returned to their former faith again, confessing, that they had signed the heretical doctrine, and professed it only in words, but not in their hearts. So they played with the truth of the gospel.

Henry, king of the *Vandals* in *Africa*, an *Arian*, persecuted the bishops and doctors of the orthodox church; and no less than four hundred and forty-four bishops were banished, and several suffered martyrdom. The heresy of *Eutyches* continued,

and

and revived again in the reign of the emperor *Anastasius*, successor of *Zeno*, who was an *Eutychian* himself. *Euphemius*, bishop of Constantinople, was banished; and *Macedonius*, his successor, for his constancy, likewise first banished, and afterwards murdered.

From this heresy sprung a great many others, which daily increased throughout the orient; and they were favoured by the emperors, as recorded in ecclesiastical history. This was then the time, at which the fourth trumpet was fulfilled.

The third part of the sun was smitten. The sun is Christ himself: *Mal. iv. 2.* *John viii. 12.* His person and character were greatly defiled by these heretics. The moon is the church, which borrows her light from the Sun of righteousness; and the stars are the bishops, stars of the first magnitude; and other doctors and teachers, stars of the second and third magnitude. *Rev. i. 20.* *Dan. xii. 3.* In those times therefore it might truly be said, that the third part of the knowledge of Christ, the third part of the church, were obscured; and the

third

third part of bishops, doctors, and teachers of all denominations, did not shine. *Trumpet V. Ch. ix. 1—11.*

And the fifth angel sounded, and I saw a star fallen from heaven unto the earth ; and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened, by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth ; and unto them was given power, as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men, which have not the seal of God in their foreheads. And to them it was given, that they should not kill them, but that they should be tormented five months ; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it ; and shall desire to die, and death shall bring flee

flee from them. And the shapes of the locusts were like unto horses prepared unto battle ; and on their heads were, as it were, crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron ; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails ; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew language is Abaddon ; but in the Greek tongue he has his name Apollyon.

Explanation.

According to the conclusion of the former chapter, the fifth, sixth, and seventh trumpets proclaim woes upon the church, i. e. divine judgments. The reason of these judgments is plain from 2 *Theff.* ii. 10, &c. *And for this cause God shall send them strong delusion, that they should believe a lie ; that all* might *gnied*

might be damned, who believed not the truth, but had pleasure in unrighteousness. This prediction of St. Paul is fulfilled, and appertains to this trumpet.

I saw a star fallen from heaven into the earth. I translate it according to the Greek original. The star was already fallen. Who can that star be? Certainly a chief of the church, a great bishop. *Rev. i. 20. ii. 1.* What bishop? The description agrees entirely with the bishop of Rome, and with none else. The bishop of Rome had originally no more authority in the church, than any other bishop; no prerogative higher than others; no supremacy in the church of Christ. It is contrary to the doctrine of Jesus Christ, that one man should make himself the head and ruler in and over his church. When the disciples disputed about dignity and power, who should be the greatest amongst them, they were reproved by Christ, and all exhorted to humility, and an equal humble station, *Luke xxii. 24, &c.* And St. Peter, whom the popes of Rome exalt above all the other apostles, and would fain have him to be the first bishop of Rome, and boast of their being

being his successors, was himself so humble as to reject all such arrogance, all avarice, pride, and dominion over the flock of Christ, which the popes of Rome have assumed, *1 Pet. v. 3.*

Victor, bishop of Rome, presumed to excommunicate the Christians in Asia, for their keeping Easter at the same time that the Jews celebrated their Passover. He was reproved and checked by *Irenæus*, bishop of Lyons in France. *John*, bishop of Constantinople, surnamed *Jejunator*, arrogantly presumed to create himself the head of the Christian church. He was reproved by *Gregory*, bishop of Rome, surnamed *the Great*, who said, that whoever pretended to supremacy of the church of Christ, was certainly the forerunner of Antichrist. His humility however was not followed by his successors: they strove to be the head of the church; and an opportunity soon happened, by which they effected it.

A. C.
190.

598.

Phocas, a general of the emperor *Mauritius*, at Constantinople, seated himself on the imperial throne, after having murdered his master, and ex-

605.

tirpated all the imperial family. This heinous crime required some religious palliation. He therefore applied to the bishop of Constantinople for absolution; for absolution makes every crooked thing strait, and changes crime into virtue. But the bishop of Constantinople refused to comply with his request. *Phocas* applied to *Bonifacius III.* bishop of Rome, who was glad of the opportunity, requiring only for such service, to pronounce him Catholic Bishop, i. e. Head of the whole church, and supreme bishop over all other bishops. This was complied with, and the emperor was thereby shewing his resentment upon the bishop of Constantinople. From this time, the bishops of Rome elated themselves gradually more and more, so as not to be only head of the church, but head over all crowned heads.

The bishops of Rome called themselves now *Papa* or *Pope*, i. e. Father in all spiritual things, contrary to the words of Jesus Christ, Ye shall call none on earth Father, for one is your Father, the Father in heaven, *Matt. xxiii. 9.* They equalled themselves

themselves not only with worldly kings, but with God himself, saying, they were the vicars of Christ upon earth; and, in consequence thereof, they did put away their family names, and called themselves with new names and titles, as they do unto this day. Their appellation was now *Holy Father*, and *His Holiness the Pope*. They took upon themselves more than any worldly prince ever did, requiring that any one, even a prince, king, or emperor, coming into their presence, should kiss their feet, and afterwards, which is worse still, their slipper. They introduced coronation, after they were chosen, as if they were kings, nay, more than kings; for kings are satisfied with a single crown; but popes were crowned with a treble crown, signifying, that they were Lords in all the three kingdoms of God: in the kingdom of *nature*, or the world; in consequence of which they disposed of kingdoms, deposed kings, constituted kings, at their own pleasure, which is plain from history: in the kingdom of *grace*, which is the church of Christ on earth; in consequence of which they excommunicated whom they pleased, and admitted whom they pleased, with making regulations

regulations in doctrine and rites as they pleased; in the kingdom of glory, to give salvation to whom they pleased, and exclude from heaven whom they pleased. In such a manner the bishops of Rome became apostates, and monsters in the church of Christ.

To accomplish their design of aggrandizing themselves, art was not wanting; and various events contributed to it. The Latin language was made use of in all the churches of the western world, whether the people did understand it or not; and unto this time the masses are said all in Latin. Hence a great ignorance prevailed in spiritual things. The people only knew gospel and epistle texts, and a few homilies out of the books of the fathers, as they are called. Many Christians did not even know, that there was a bible; and in process of time, when some were awakened, and read the bible, the popes did forbid the reading of it; and unto this day it is counted a sin for any of the laity to read in the bible, which sin they must confess to their fathers confessors, and do penance for it. So great was the ignorance in

the ninth century; popes, bishops, and all the clergy, so rude in morals and doctrine, that there was nothing sound in either. Popes, bishops, and clergy, were base, profligate, and impious persons; which is confessed by cardinal *Baronius*, in his *Annals*, century ix. and cardinal *Bellarminus* says, that for an hundred and fifty years the popes were rather apostates, than successors of the apostles. See *Bellarmino. Chron. A. G. 970.* Hence this century is marked by historians, as the century of ignorance, unhappy, mournful, and wretched. Superstition now took place, in the room of religion. Religious orders of monks and nuns were introduced almost without number. The word of God was disregarded, and legends of saints, and their miraculous deeds, composed by the monks, in their monasteries, to captivate the vulgar. Each order had it's rules; and to observe them was more, than to observe the commandments of God; and to transgress them, a greater sin than any other.

The Christian religion became now quite a farce, and pompous trumpery. The saints and their images were worshipped, and the churches adorned with their pictures and images; many of them were miraculous images, to deceive the people. Transubstantiation was introduced, and the wafer carried about in grand procession, to be adored by the people. Many other processions were set on foot at different times of the year, and pilgrimages; all performed in a grand and showy manner, that captivates the eye. The doctrine of purgatory was introduced, so beneficial to the clergy; because they say masses for departed souls, to release them out of the purgatory; for which they are paid. In the eleventh century, celibacy was, though not without great difficulty, introduced among the clergy; with a view to depend more immediately on the pope, and not, if they should have large families, on princes and magistrates. Auricular confession was another benefit; for by that the clergy became acquainted with all the secrets of state. The laity was deprived of the cup in the sacrament; and to crown all the wickedness of the popes, indulgences were sold for the

the sins either committed, or to be committed. This is a short sketch of the face of the Roman Catholic religion.

But one thing more was wanted to set the popes of Rome over all power, and beyond any controul. The emperors still pretended to their ancient prerogatives of constituting bishops, and to invest them with their *ring* and *staff*; which is called the *investiture* of bishops. Great disputes happened on that account, between the emperors and bishops of Rome; and bloody wars were carried on between them. However, the popes fought with a double sword; where their worldly strength failed, they used their usurped spiritual power of excommunication. They excommunicated those emperors who opposed them, and all those who adhered to them, dissolving the oath of allegiance of their subjects and soldiers; and thereby deprived them of all worldly assistance and support. The clergy enforced, with fulminating from the pulpits, these antichristian acts; and the ignorant multitude were obliged to obey, or forfeit their salvation.

These acts were never more conspicuous, than in the reign of the emperor *Henry IV.* who was thus excommunicated by *Gregory VII.* whose family name was *Hildebrand*; and *Henry V.* was at last obliged to relinquish the claim of the investiture of bishops. These times are chiefly pointed out by the fifth trumpet.

I saw a star fallen from heaven unto the earth. When did this star fall? At the time when *Bonifacius III.* bishop of Rome, became the forerunner of Antichrist; selling his absolution of *Phocas*, the murderer of the emperor *Mauritius*, and of his whole family, for the supremacy over the church, which he effected over the western church; but the eastern church never acknowledged his supremacy; but a separation ensued of the western and eastern churches, which lasts unto this day. That the bishops of Rome were fallen, is plain from many instances. *John VIII.* an harlot in men's clothes, who was a native of England, and her family name *Gilbert*, was pope, and miscarried of a bastard child as she was walking in a procession, and died of the accident. *Formofus*,

a profligate. His successor *Stephanus* ordered his body to be taken out of the grave, stripped of his pontificals, degraded, burnt, and the ashes thrown into the *Tiber*, though he was not better himself.

John XIII. a young man of eighteen years of age, ordained the deacons in the stable, because he was loth to leave his horses; committed incest with his two own sisters, and called the dæmons for good luck in playing at dice. *Gregory VII.* 1070, whose ominous name was *Hildebrand*, drove all before him, and surpassed all in wickedness. Whoever will read the history of those times, will find that we have not said too much.

A. C.
969.

Unto him was given the key of the bottomless pit. If any one will call this the key of St. Peter, of which the popes boast so much, it certainly must be another St. Peter, and not the apostle. This is not the key to open heaven, but perhaps to shut it; and heaven is no where called the bottomless pit. In *Rev. xx. 1.* the Devil was cast into the bottomless pit; and indeed we see what place it is; for *out of it arose a smoke, as the smoke of a great furnace; and the sun and the air were darkened,*

dark.

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darkened,

darkened, by reason of the smoke of the pit. By this smoke are understood false doctrines opposed to firm truth. Where truth shines forth, false doctrines vanish like smoke; but where they prevail, attended with the deepest ignorance, there truth is darkened. So was, by this smoke, darkened the true knowledge of Jesus Christ, the Sun of righteousness, and the light through which it shines, the word of God, and the hearts of men.

And out of the smoke came locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men, which have not the seal of God in their foreheads; and to them it was given, that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared for battle, and on their heads were, as it were, crowns like gold.

And

And their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates as the breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle; and they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew language is Abaddon, but in the Greek tongue he has his name Apollyon.

Here we have locusts, and we see where they came from. They came out of the smoke of the bottomless pit, which darkened the sun and the air. We see what sort of locusts they are; such as do not hurt the grass, neither any green thing, neither any tree: therefore not natural locusts properly so called. Their shape is described; they are like horses prepared for battle. Strong beasts, opposing any power at a wink. Beings of dignity, for they had, as it were, crowns of gold. There are two sexes of them, men and women; yet both sexes are voracious like lions. They are all real warriors,

riors, with breast-plates of iron, and with the sound of chariots of many horses running to battle.

Out of the false doctrine, that a pope of Rome was the vicar of Christ upon earth, which was studiously spread abroad and inculcated, the pope of Rome, though but a bishop, set a treble crown on his own head, established a grand court, and seventy cardinals to be his ministers and counsellors, according to the number of the Jewish *Sanhedrim*, and the elders of Moses, *Num. xi. 16*. Out of the false doctrine of celibacy, and a monastic life, arose the incredible number of monks and nuns. Out of the false doctrine of worshipping the saints and their images, especially such as performed marvellous miracles, the number of pilgrimages took their rise. Every order of monks and nuns had their rules prescribed in opposition to the word of God; for they were not satisfied with the commandments of God alone; they would needs do more than they were commanded in the scripture, in order not to go to heaven by God's grace, but their own merit. Bishops, abbots, abbesses, prelates, and secular priests, i. e. such as

do not belong to any particular order or convent, but were only ordained for saying mass, were multiplied to a prodigious number, with their monks, friars, and nuns; all of whom do not acknowledge the jurisdiction of any worldly prince, but only that of the pope, and consequently are his Holiness's army. These, before the reformation, could fight for the pope more effectually than any army of soldiers, by publishing the pope's bulls of excommunication, and dissolving the allegiance between prince and subjects, and his armies.

And if we look round, we find many of them even provided with guards and troops, both horse and foot. Unto this day the pope has an army. The archbishops of Maynce, Cologn, Triers, Salzburg, the bishops of Bamberg and Wurzburg, Liege, &c. keep troops on foot, who may go to battle when occasion requires. Who should doubt, that these locusts are the cohorts of the pope?

These locusts have power not to kill, only to torment men; the torment is like that of a scorpion,

pion, when he striketh a man; and they have tails like scorpions, and stings in their tails, which is their power to hurt. These tails are their titles, their dependents, their underlings. The title of a cardinal, archbishop, bishop, abbot, prelate, abbess, &c. was enough to set the whole army of the pope in motion, to publish his bulls of excommunication, dissolving oaths of allegiance, and preach damnation to all those who should disobey.

These locusts are to torment only those men, who have not the seal of God on their foreheads, and no longer than five months. When was this to come to pass? At that time, when men seek death, and shall not find it; when they desire to die, and death flees from them. Men who seek death, and desire to die, are soldiers; for they would rather die in battle, than be disbanded, and live without pay. This was exactly the case,

A. C. 1076. when pope *Gregory VII.* excommunicated the emperor *Henry IV.* dissolved the oath of allegiance of all his subjects and his armies. The emperor

was

was deserted on all sides, and his soldiers were forbid fighting for him.

This was a torment indeed; but inflicted only upon those, who have not the seal of God in their foreheads. If any one should think, that *Henry IV.* was a saint, he may be mistaken; or that his soldiers were saints, he may be mistaken too. The corruption of the church was so great, that the true saints were but very few, although the imaginary saints were many.

The torment is only to last five months. These five months are, according to our calculation, as demonstrated in the introduction, five centuries of months; which make the time of forty-one years and eight months. That was the time of the struggles between the emperors and popes, about the investiture of bishops.

| | | |
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| <i>Henry IV.</i> was excommunicated in | 1076. | A. C. 1076. |
| <i>Henry V.</i> relinquished the claim | — | 1117. 1117. |

The struggle lasted forty-one years, eight months.

These

These locusts had a king over them. Natural locusts have no king, *Prov.* xxx. 27. This king is the angel of the bottomless pit, the same as the beast slaying the witnesses, *Rev.* xi. 7. His name in Hebrew is *Abaddon*, and in Greek *Apollyon*: which words signify a *destroyer*, a man who brings to *perdition*. Is not this Antichrist the Great, of whom St. *Paul* has prophesied, 2 *Theff.* ii. 3, &c. *Christ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is God, sitteth in the temple of God, shewing himself that he is God.*—*And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work, and he who now withholdeth, (has the reins of power, i. e. the Roman emperor) will let, until he be taken out of the way; and then that wicked one shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy him with the brightness of his coming: even him whose coming is of the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish,*

perish, because they received not the love of truth, that they might be saved.

St. Paul speaks, in another place, of the smoke arising from the bottomless pit. 1 Tim. iv, 1, &c. The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with an hot iron, forbidding to marry, and commanding to abstain from meats which God has created, &c.

St. Paul speaks also of these locusts in Coloss. ii, 18, &c. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things, which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. If ye be dead with Christ from rudiments of the world, why are ye subject to ordinances? Touch not, taste not, handle not, which are all to perish with the rising, after the commandments and doctrine of men; which things have

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indeed

indeed a shew of wisdom, in will-worship and humility.

Compare this, reader, with the rules and ordinances of the monks and nuns, and all the customs of those, who are under the pope's power; and you cannot meet with a better explanation of these texts. The subsequent *decretalia*, digested by the monk *Gratianus*, many appendixes added to them, in the reign of *Bonifacius VIII.* and the canon-law of the popes, have made the scriptures of God quite unnecessary; and they are neglected indeed: but those who observe such ordinances, preferable to the word of God, have their doom pronounced by Jesus Christ, *Matt. xv. 9.* *In vain they do worship me, teaching for doctrines the commandments of men.*

Trumpet VI. Ch. ix. 13—21.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel, which had the trumpet, Loose the four angels, which

which are bound in the great river Euphrates. And the four angels were loosed, which were prepared at an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone; and the heads of the horses were as the heads of lions, and out of their mouth issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouths, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

Explanation.

Explanation.

The fifth trumpet concludes with these words: **One woe is past, and behold! there come two woes more hereafter.** This therefore is the second woe, or divine judgment upon a corrupted church. The word *past* does not signify here, as if it were over, and no more existing; but according to the Greek word signifies, *it is gone forth.* As the first woe therefore is gone forth upon the western church, so the second woe goes now forth upon the eastern church chiefly.

Those, against whom this woe is directed, are charged in the text with *worshipping devils, and works of their own hands, of idols of gold, silver, brass, stone, and wood; with murders, sorceries, fornications, and thefts.* Whoever worships any being besides the living God, worships the Devil; and whoever worships images, though the images of saints, or even of Christ himself, worships idols, who can neither see, nor hear, nor walk, works of the hands of men, and commits idolatry.

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Greek

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Greek church has been guilty of this crime, and the Greek Christians were the first authors of this idolatrous worship, and from them it crept into the western church; and still the Greek church, as far as it extends, is as much given and addicted to this sin, as the Roman Catholic church. Let any one travel through Greece, Asia Minor, Syria, Russia, &c. and he will find the worshipping of images, for they have not yet repented of their idolatry.

Murders, sorceries, or rather poisoning, fornications, and thefts, are likewise charges against them. If any one has a mind to peruse the history of the eastern Roman empire, from the year 602, he will find, that these crimes were greatly in vogue. The emperors were murdered, many persons had their eyes plucked out, many poisoned; fornication was common, and thieves were no strangers! How, after all these punishments of divine vengeance, they persisted in them, the history of the eastern Roman empire records; and modern examples of murdering emperors of the Greek religion are known to the whole world. So true

A. C.
602

-821.

it

it is, that they have not repented of their idolatry, and other heinous sins.

the Greeks Christians were
overcome in such a manner that they
lost their empire.

Yet, let us come to the woe that befel them.

The description agrees with none but the *Saracens* and *Turks*, who were indeed the woe of the eastern

Christian church and empire. They are repre-

sented as *four angels bound on the great river Euphra-*

tes. The history of the *Mahomedans* teaches us,

that they made themselves gradually masters of

1. *Arabia*, 2. *Perſia*, 3. *Syria and Palestine*, 4.

Cyprus, 5. *Rhodis*, 6. *Natolia*, 7. the *Provinces*

about the river Euphrates, 8. *Egypt*, 9. *Africa*, and

at last, 10. the *whole eastern Roman empire*, fell

into the hands of these infidels, from the year 622

1453. to the year 1453, when they made themselves

masters of *Constantinople*, and extirpated the whole

family of Christian emperors; and unto this day

these *Mahomedans* are possessed of the whole

eastern Roman empire.

Enachin, an Arabic historian, tells us, that

Togrulbeck Salghuqid, by others called *Tangrolipis*,

out of the family of *Zelzuck*, a prince of the *Maho-*

medans,

medans, after he had taken the royal city of *Bagdad*, was invested with the imperial robes by the calif *Cajim Biwmilla*; and that this inauguration happened in the year of the *Hegira*, or almanac of the Turks, 449. or in the year of Christ 1071. *Scilex*, a Greek author, as recorded by *Christopher Richerius*, in his treatise of the origin of the Turks, says, that at that time the Mahomedans were divided into four sultanies; that of *Asia*, which is now called *Natolia*; that of *Aleppo*, that of *Damascus*, and that of *Antioch*. The sultany of *Antioch* being the most remote from the river Euphrates, lasted but fourteen years. *Antioch* was taken by *Boamund*, a Christian warrior; but then the new sultany of *Bagdad* sprung up, on the other side of the Euphrates, and completed the number of the four sultanies on both sides of the Euphrates. Thus these four angels, the destroyers and scourges of Christians in the hand of God, were bound, or kept by the providence of God round the Euphrates, from the year 1071 to the year 1258, in which year they were loosed in a singular manner. The Tartars in that year fell upon *Bagdad*, conquered it, and made an end of that sultany. The Turks, who hitherto possessed Persia, were served

A. C.
1071.

1071.

1258.

in

A. C.
1289. in the same manner by them in the year 1289; and the consequence was, that both Saracenes and Turks crossed the Euphrates, and of a sudden made inroads upon the eastern Roman empire, till they completed it's destruction, and their full establishment at Constantinople in the year 1453.

It cannot be amiss to give a short detail here of the history of the Saracenes and Turks. *Mahomed* 607. broached his new religion from the year 607 to 622. the year 622. He made use of *Abdiah*, a Jew, and *Sergius*, a Christian monk, who was addicted to the heresy of *Nestorius*. Hence this new religion came forth a monster, the head of which was the superstition of the Gentiles, and it's body a mixture of Judaism, and the doctrines of *Nestorius* and *Eutyches*. The chief tenets are,

1. That there is but one Person in Godhead.
2. That God had no Son, because he had no wife.
3. The Christians believed three Gods.
4. Jesus

4. Jesus Christ was not God, nor the Son of God; but he had been an holy prophet, powerful in miracles, and had taught men the true way of salvation.

5. Jesus had not been crucified, but another in his room resembling him.

6. Any Jew and any Christian might be saved in their law, if they did but live a good life.

7. In the paradise, or life everlasting, would be the enjoyment of sensual pleasure, such as grand entertainments, and carnal use of women.

8. Polygamy was allowed.

9. Circumcision was necessary to salvation.

10. He was a prophet, whom God had sent to restore true religion from its fallen state. *Moses* had been the first great prophet; he had been succeeded by *Isa*, i. e. *Jesus*, the second great prophet; and he, *Mahomed*, was now come, the

third and last great prophet, whose law was more perfect, and more agreeable to the present state and condition of mankind; and that he was not only a prophet, but also a prince, sent with the sword, to enforce his law, and to punish the infidels.

Other doctrines of the Turks, contained in the *alcoran*, are too numerous and too trivial to be taken notice of. This new religion, however, being so pleasing to carnal mortals, was soon spread forth and propagated by dint of the sword and fire, among millions.

The first followers of *Mahomed* were the *Saracens*, who originally inhabited *Arabia*. But the *Turks*, after having driven them out of *Persia*, joined at last in religion with them, subdued one province after another, till they came forth from the *Euphrates* into *Bithynia*; and *Ottoman* fixed first the *Ottoman Porte*, or court, at *Prufia* in *Bithynia*. *Amurath I.* established the *Ottoman Porte* at *Adrianople*; and *Mahomet II.* took *Constantinople*, extirpated

A. C.

1326.

1358.

A. C.
1453.

extirpated the whole imperial race, and made an end of Christian emperors in the east.

Thus having given a short narrative of this history, let us now see whether the vision of the sixth trumpet is thereby fulfilled. *The four angels on the Euphrates were loosed; they were prepared at an hour, and a day, and a month, and a year, for to slay the third part of men. The number of the army of their horses was two hundred thousand thousand. Those that sat on the horses had breast-plates of fire, jacinth, and brimstone. The heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone, by which there was killed the third part of men. Their power is in their mouths and their tails; their tails are like unto serpents, and had heads, and with them they hurt.*

The four angels on the Euphrates are the four sultanies in the provinces about the Euphrates. They were loosed when the Tartars took Bagdad, and the Turks had joined the Saracens. They were prepared at an hour, and a day, and a month, and a year, for to slay the third part of men. Con-

A. C.
1258.
1289.

stantinople

stantinople was taken with great slaughter by assault, at three o'clock in the afternoon, on Whitsun-Monday, the 29th of May, in the year 1453. *Their horses were numerous, and the army thereof was two hundred thousand thousand.* This is not said, as if the Saracens and Turks did ever lead an army of such a great number, as two hundred millions, at once; but the vision represents all at once, the first under *Mahomed*, and the following ones under his successors, accumulated perhaps unto this present time: the nature of prophecies admits of such an idea. *Those who sat on the horses had breast-plates of fire, jacinth, and brimstone:* *Breast-plates* might here more properly be called *breast-clothes*; for the Greek word signifies any covering of the breast, a stomacher, a jacket, an under-waistcoat: and though it is here the same word as above in the fifth trumpet, where it is said of the *locusts*, that they had *breast-plates*; armour there is properly understood, because it is added there, that they were of *iron*; consequently, they were coverings of the breast made of iron. But here the word signifies simply *coverings of the breast*, which may be of cloth, or any other materials.

They

They were of *fire*, *jacinth*, and *brimstone*. These are colours so famous with the Turks; *fire* is their red scarlet colour, *jacinth* is their hyacinth blue colour, and *brimstone* is their yellow colour. Different colours are necessary in an army. *The heads of their horses were as the heads of lions.* Certainly by their horses is understood their whole cavalry, for horses without their riders do no harm. The heads are their leaders and commanders, undaunted, rapacious, and strong, like lions. *Out of their mouths issued fire, smoke, and brimstone,* by which there was killed the third part of men. *Smoke is* false doctrine, as in the fifth trumpet, accompanied with *fire*, or devastation, and *brimstone*, or gun-powder. The false doctrine came out of the mouths of those leaders, by which men were seduced, and died a spiritual death; which seduction, if it did not avail, the command was ready for using fire and powder, to enforce obedience. *Their power is in their mouths and their tails,* which are like unto serpents; and with them they hurt, and their tails have heads. The power is in the mouths of the commanders, but not without them who are commanded; these are regiments and

and companies of soldiers; and the ensigns of the Turks are horses tails, which, when flying in the air, resemble the shape of serpents: *and the tails have heads*, i. e. captains, bashas, &c. who command and hurt wherever they ravage.

Such therefore is this vision, that few prophecies are like unto it. The figurative representation only being taken from it, plain history remains. A divine mark of the all-knowing God, who sees future events so clearly!

These evils befell the eastern church and empire chiefly, as a punishment for their *idolatry, poisonings, murders, fornications, and thefts*; and yet those that were not killed did not repent; for unto this day all these crimes are continued among them, as history and experience bear witness.

The Events placed between the sixth and seventh Trumpet.

The events placed between the sixth and seventh trumpet are, 1. *The seven thunders.* 2. *The angel swearing*

fearing by God Almighty. 3. The little book given to St. John to swallow it. 4. The measuring of the temple. 5. The holy city trodden under foot by the Gentiles forty-two months. 6. The two witnesses; their prophecy, death, and resurrection.

1. The seven Thunders. Ch. x. 1—4.

And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth. And he cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Explanation.

Explanation.

The words uttered by the seven thunders did either announce some new events, not contained in this book, and which the wisdom of God did think proper to reveal only to St. John, but not to the churches; or they were an explanation to St. John of the visions contained in this book, that St. John should plainly understand them, and have the historical idea thereof. If the former was the case, the question is, whether history does not point out any events concerning the church, not announced in this book; so that we might learn from the facts, what it was the seven thunders have uttered? They are fulfilled either in the whole, or in part, because the events following in this and the subsequent chapter are fulfilled, as we shall see in the sequel of our dissertations. History points out nothing that could be called unrevealed, and coming to pass between the fifth and seventh trumpet. And if the seven thunders had announced new events, it might have been done in the same

same visionary and prophetical manner as the rest are conceived in; and then what occasion would there have been to forbid St. John the writing thereof? From this it is plain, that the seven thunders acquainted St. John in a clear manner, of the true signification of his visions; and so the things uttered by the seven thunders are contained in this book, but not the words that were uttered.

2. *The Angel swearing by God Almighty.*

Ch. x. 5, 6, 7.

And the angel, which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein; that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

Q

Explanation.

Explanation.

We find a similar vision in *Dan.* xii. 5, 6, 7. The words are these: And I, Daniel, looked, and behold! there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand, unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

These two visions in Daniel, and the Revelation have certainly a great resemblance to each other; yet they are not the same. Their form is somewhat different. This angel in the Revelation is clothed with a cloud, a rainbow is about his head, his face is like the sun, his feet, or rather legs, are like pillars of fire. The angel in *Daniel*

is

is clothed with linen, the habit of a priest; he has a golden girdle round his waist; his body was like the beryl, and his face like lightning; his eyes as lamps of fire, his arms and feet in colour like polished brass. The angel in the Revelation sets his right foot on the sea, and his left on the earth. The angel in *Daniel* stands at the top of the river. Each cries with a very loud voice, *Dan.* x. 5, 6. Each swears by Him that lives for ever; the angel in *Daniel* swears, and fixes the time or event of the wonderful things which *Daniel* had seen, to come to their accomplishment after a *time*, and *times*, and an *half*; but the angel in the Revelation fixes the time of the end of the world, at the sounding of the seventh trumpet.

The Angel in Daniel.

This vision of Daniel happened in the third year of the reign of Cyrus, *Dan.* x. 1. The eleventh chapter contains the historical part, and is so plain, compared with history, that it wants only the names to be added, in order to make it history.

The

The angel says in ch. xi. that after Cyrus there would yet be three kings in Persia. These were *Cambyses*, the son of Cyrus; *Smerdis*, surnamed *Magus*, an imposter; *Darius Hystaspes*, chosen to the throne out of the nobles of Persia. He says, the fourth would be a most powerful prince, stirring up all against Greece; and that was *Xerxes*, the son of Darius Hystaspes, who led an army of near two millions against the Greeks, and a fleet consisting of above two thousand gallies; but was beat by Themistocles the Athenian, as his father before him was beat by Miltiades the Athenian. After these defeats, the Persians seemed to be more quiet, in regard to the Greeks. There were yet six kings in Persia after Xerxes, according to the common account; or even more, according to some historians. The most famous were *Artaxerxes*, commonly supposed to have been *Ahasuerus*, the husband of Esther; *Darius II.* *Artaxerxes II. Ochus*, *Arastus*, *Darius III.* surnamed *Codomanus*. In his time stod up the mighty king, *Alexander the Great*, king of Macedon, who overcame Darius in three battles, and made an end of Persian kings. This Grecian monarch enjoyed his conquests

conquests for a few years, and died at Babylon; his relations all were soon rooted out, and his great empire was divided into four kingdoms, and governed by four of his generals, who were none of his posterity. *Cassander* took hold of Macedon in the west; *Seleucus* of Babylon and Syria in the north; *Antigonus* of Asia Minor in the east; and *Ptolemy*, the son of Lagus, of Egypt in the south.

The vision now turns directly to the wars between the kings of Egypt and Syria, in which the church and people of God suffered. The king of the south is the king of Egypt, and the king of the north is the king of Syria. Both became mighty kingdoms.

Dan. xi.
5.

The first of these kings of Egypt was *Ptolemy Soter*, the son of Lagus, and one of the princes, or generals, of Alexander the Great. He made war against Antigonus, and took from him Colesyria. On his return to Egypt, he took Jerusalem by stratagem, and carried an hundred thousand Jews with him into Egypt, as we are told by *Josephus* in his *Antiquities*, book xii. ch. i.

Some

Some years after, *Seleucus*, surnamed *Nicator*, made himself master of all Syria. He was the first king of Syria of that name. But there arose infinite wars between him and his posterity, and between *Ptolomy* and his posterity. *Antiochus Soter*, the son of Seleucus, waged great wars with *Ptolomy Philadelphus*, the son of *Ptolomy Soter Lagus*, which continued to the reign of *Antiochus Theos*.

At last these two kings made a peace with each other; and, in order to continue it, an alliance

Dan. xi. succeeded by marriage. *Ptolomy Philadelphus* cf-
6.

poused his daughter *Berenice* to *Antiochus Theos*; upon which occasion he put away his former wife *Laodice*, of whom he had two sons. After this he had a son with *Berenice*. But *Philadelphus* dying, *Theos* put away *Berenice*, and recalled his former wife *Laodice*. However she poisoned him soon after, and put *Berenice*, with her son and followers, to death.

Ptolomy Evergetes, the brother of *Berenice*, made a fierce expedition into Syria, to save his sister, and avenge her wrongs; but he came too late, and therefore he revenged her death. He took
the

the best fortresses, and beat the armies; he ravaged the country, pillaged the temples; the idols of gold and silver, with other riches and precious things, fell into his hands; which, together with the principal men, whom he took for hostages, he carried into Egypt, and there enjoyed his conquests.

Seleucus Callinicus, the son of *Theos* from *Lao-dice*, being worsted in this war, died soon after; and his brother *Antiochus Hierax* was murdered. But the sons of *Callinicus*, *Seleucus Ceraunus* and *Antiochus Magnus*, raised a fresh army, and made war with the governors of *Evergetes* in Syria. *Ceraunus* died in this expedition, and then his brother, *Antiochus the Great*, conquered all Syria and Judea, as far as the strong fortress of *Raphia* on the confines of Egypt.

Ptolemy Philopator, the son of *Evergetes*, seeing *Antiochus the Great* had taken all Syria from him, meets him in battle at *Raphia*, in which *Antiochus* is vanquished, and Syria re-conquered by *Philopator*. Upon this victory, the king of Egypt became proud; he entered *Jerusalem*, and at first

honoured

honoured the temple ; but being refused admittance into the holy of holies, turned a bitter enemy to the Jews and their religion. After his arrival in Egypt, he forced the Jews there to fall off from their religion, and used those very cruelly who persisted in their law. The history hereof is recorded in the third book of the Maccabees. His tyrannical behaviour, and giving himself up to all manner of debauchery, became insupportable.

Dan. xi. *Antiochus the Great* raised another very great army, ^{13, 14,} and bribed the Jews to side with him against ^{15, 16.} *Philopator* ; and such as had already forsaken their God, and religion, readily joined him ; for many were more possessed with the love of worldly emoluments, than with the love of God. The Jews were at this time divided into many factions. See *Joseph. Antiq.* book xii. ch. iii. During these preparations, *Ptolemy Philopator* died ; and his son, *Ptolemy Epiphanes*, a child of five years old, succeeded. Though a great army was at hand to defend Egypt, it could not withstand the enemy. *Antiochus* made himself master of all the strong

places
in his
military
power
brought

places in Egypt. *Celefyria* and *Judea* now remained in his power.

Antiochus intended now to come with his whole power to subdue Egypt, this country being much distracted through the unwise government of young *Ptolomy*, and insurrections ensuing against him. *Antiochus* therefore feigned friendship towards the young king, as if he came with such a great force to protect him. In this fraud he did not succeed. He therefore proposed an alliance, and gave his daughter *Cleopatra* in marriage to *Ptolomy*, having first instructed her to betray her husband to him; but in this also he did not succeed; the daughter remaining faithful to her husband, and discovering to him the designs of her father.

Antiochus hereupon bent his thoughts towards conquering the islands, and other dominions in Europe; and actually took *Cyprus*, *Phocea*, *Samos*, *Rhodis*, *Colophon*, and invaded *Euboea*. The Romans, not liking him for a neighbour, sent to him *Marcus Acilius*, to let him know that he

must not invade Europe, but draw back into his own dominions; which message he received with scorn and opprobrious language. However his scorn soon recoiled upon himself. He was defeated twice; first at the narrow passes of Thermopilae by *Acilius*, the Roman consul; and secondly by the two *Scipios* at Magnesia. He was forced to flee with shame into Syria, and to agree to the hard conditions of abandoning all the countries on this side of mount Taurus, to give up his fleet to be burnt by the Romans, and to pay a great annual tribute. In order to defray his great expences, he thought upon the expedient of pillaging the rich temple of Jupiter Belus at Elymais; but in the execution of which he was killed by the populace, with all his followers, and so was now no more.

Dan. xi.
20.

Antiochus the Great was succeeded by his son *Seleucus*, surnamed *Philopator* and *Soter*, an avaricious wretch, who oppressed his people with taxes, and sent his treasurer *Heliodorus* to rob the temple at Jerusalem, 2 *Maccab.* iii. He was soon after poisoned by this *Heliodorus*.

Now

Now succeeded *Antiochus Epiphanes*, brother to *Dan. xi. 21.* *Seleucus Philopator*, and son of *Antiochus the Great*, *ix. nscl 22.* the worst of all enemies of the Jews and their religion. He called himself *Epiphanes*, i. e. *illustrious*; but the vision of Daniel calls him *Nibsch*, i. e. *despicable*, or a vile person. The Greeks have changed his arrogated surname *Epiphanes* *ix. nscl 23.* into *Epimanes*, i. e. a *fury*, or *madman*; for all his transactions, from the beginning to the end of his reign, were *vile*, *villainous*, *furious*, and therefore *despicable*. He was not the *rightful heir* of the crown, and therefore this dignity was not designed for him; but he usurped it, and got it by *craft*, *cheat*, and *flattery*. The *rightful heir* was *Demetrius*, *1 Macc. vii. 1.* his nephew, the son of *Seleucus Philopator*.

Antiochus Epiphanes was an *hostage* at *Rome* for his father, *Antiochus the Great*. But his brother *Seleucus* made an *agreement* with him, that he should be *released*; and he sent his own son *Demetrius* to *Rome*, to be an *hostage* instead of him, thinking that he might be of *service* to him, in an *expedition* he had resolved upon against *Egypt*. Things were *agreed*, and *covenanted*; but this *vile* *Demetrius*

vile villain caused, at the moment of his arrival in
Dan. xi. Syria, his brother *Selucus*, with whom the agree-
22. ment was made, to be poisoned by *Heliodorus*.

His brother being thus removed, and the right-
ful heir hostage at Rome, he did not in the begin-
Dan. xi. ning pretend to take the crown for himself, but
23, 24. as in trust for his nephew. With this cunning he
at first, with hardly any force at all, got possession
of the kingdom, making himself popular with flatteries,
presents, gifts of offices; but at last used
great force against those who opposed him, and
got himself possessed of all the strong places in
Syria, which he effected in the space of a year.

Ptolemy Epiphanes was dead, and had left two
sons, *Ptolemy Philometor* and *Ptolemy Physcon*, both
infants, under the tuition of their mother *Cleopatra*,
the daughter of *Antiochus the Great*, and sister of
this vile monster, *Antiochus Epiphanes*. *Philometor*
was no stranger to the design of the Syrian king *Se-
lucus Philopator*, who was preparing to invade Egypt,
and therefore was likewise preparing against him.
But *Antiochus Epiphanes*, though he persisted in his
predecessor's

predecessor's design, thought himself crafty enough to conquer Egypt in an easier way. He pretended friendship, and sent an embassy to *Philometor*, to congratulate him on his being come of age: but his intention and friendship being distrusted, the two kings marched against each other with great armies, and *Philometor* was defeated in the battle at mount *Casius*. A second battle was fought; but *Philometor* was betrayed by his own generals and counsellors, and was taken prisoner by *Antiochus*. However, the other brother *Physon* kept the strong fortress of Alexandria. Upon this it happened that the two kings, *Antiochus* and *Philometor*, seemingly became friends; for *Antiochus* pretended, that he would restore *Philometor* against his brother *Physon*, who usurped the crown of Egypt. The heart of the one was false in proposing, and the heart of the other was false in accepting the proposals; the one thought to deceive and expel both brothers, and the other thought this to be a means of recovering his liberty. Things were agreed. However, both brothers were soon unanimous to oppose the tyrant uncle, and put themselves under the protection of the Romans.

Antiochus,

Dan. xi. *Antiochus*, in his return to Syria, used the Jews *28.* in the most barbarous manner, and profaned the temple and law. Many Jews were wicked enough to encourage him. A full detail is contained in *1 Maccab.* i. which is a commentary upon this

Dan. xi. verse in Daniel. *Antiochus* undertook a fresh *29, 30.* expedition against Egypt; but here he miscarried. He had indeed over-run all Egypt, and expelled *Physon*; but there came ships from the Romans, with their ambassador *Cajus Pompilius Lenates*, who, in the name of the senate, forbid *Antiochus* to commit any farther hostilities against Egypt, and commanded him to march home to his own country. This was an hard lesson. He desired to defer giving an answer till the next day; but *Popilius*, having a cane in his hand, drew with it a circle round himself and the king, declaring he should not step beyond it before he had declared himself. *Antiochus* was obliged to yield to the command, and marched back with ignominy.

Dan. xi. *But his fury was now incensed against the Jews;* *31, 32,* he took away their daily offerings, set upon the *33, 34.* altar of God the image of *Jupiter Olympius*, as he did

did upon that of Samaria the image of *Jupiter Xenius*, and forced the Jews with great cruelties to forsake their religion, and to turn Heathens. Many willingly obeyed his commands; but many persisted faithfully in the law of God, and rather suffered death, than to recede from it. Read the first and second book of the *Maccabees*.

However, in this time of tribulation, the Lord Dan. xi.
God excited the spirit of *Mattathias* and his brave 33, 34,
sons, whose wonderful zeal and deeds are described 35.
in the first book of the *Maccabees*, to which we refer the reader.

The remainder of this chapter is a particular Dan. xi.
description of the character of *Antiochus Epiphanes*, 36, 37,
and his end. And that he is meant, and nohe other, 38, 39.
the Hebrew text makes very plain; for the text says,
That king will do according to his will. He is described,
that he elates and magnifies himself above every
god, and even above the God of gods; that he does
not mind the God whom his forefathers have ho-
noured; for his forefathers had at least some religion,
and honoured the God of Israel, giving the Jews
money

money for sacrifices: but he entirely dishonoured him, and set up in his room a strange god, Jupiter Olympius; and him he honoured, and all those of the Jews, who obeyed his will, 1 *Maccab.* ii. 17, 18. The tenderness of the female sex asswaged nothing of his tyranny; but men, women, and children, were used with equal cruelty, 1 *Maccab.* i. 63, 64. 2 *Maccab.* vii.

Dan. xi. The king of the south is *Ptolemy Philometor*, who
40. could not stand against him; but *Antiochus* con-
quered Egypt, and enriched himself with the spoil
thereof.

Dan. xi. However, at last a report from the east came
44. to his ears, that the Parthians had invaded his
kingdom; and a report from the north, i. e. from
Celicia and *Cyprus*, where then the Roman fleet
was (he being in the south, i. e. in *Egypt*) had
frightened him. To the latter he was obliged to yield, but the former he resolved to overthrow.
Before he could perform this, he wanted to extir-
pate the Jews. He sent an army under *Lysias*, his
prime minister, and others, into Judea, who fixed
their

their tents between two seas, the Mediterranean and the Dead Sea; but were bravely routed by *Judas Maccabeus*.

The king, having spent much treasure in his wars, and with impious gifts to such as followed his will, wanted money, and therefore attempted to pillage the rich temple of *Elymais* in *Persia*, called in the second book of the *Maccabees* the temple of *Nane*, which is the same as *Diana*; but he was bravely repulsed by the inhabitants, and forced to retreat. Disastrous accounts were brought to him of his general's ill success against the Jews: he fell sick, and died a miserable death. See the books of the *Maccabees*.

¹ Macc.
vi.

² Macc.
ix.

So far goes the vision in regard to the kings of *Persia*, the *Greek* monarchy, its division into four parts, the wars between the kings of *Egypt* and *Syria*, and the great sufferings of the Jews, both in their state and religion.

Yet, though the tyrant *Antiochus Epiphanes* was dead, the Jewish republic was not directly restored

to peace and their liberty, until the time of *John Hyrcanus*, the son of *Simon*, who was both high-priest and prince of the Jews, and shook off the Syrian yoke, and whose son *Aristobulus* added the royal dignity. Therefore the angel *Gabriel* does Dan.xii. not stop at the death of *Antiochus Epiphanes*, but proceeds, saying, that at that time *Michael* would assist the Jews in this time of great tribulations. His words are prophetical; therefore he speaks of the deliverance of those, whose names were written in the book of salvation, and connects therewith the last day of the world, denouncing happiness and life everlasting to those who persisted in the law of God, and judgment to such as forsook their God, and this in the day of the resurrection.

Dan.xii. *Gabriel* speaks also of a future more glorious and 4. extensive state of the church of God, saying, that many would travel about, and increase the knowledge. This is a presage of the apostles travelling about, by whose preaching of the gospel the knowledge was increased indeed.

But

But we come now to the main point of our purpose, which is this: the question was put, *How long shall it be to the end of these wonders?* And the man in linen *sweareth by him that liveth for ever, that it shall be a TIME, TIMES, and an HALF.* He adds, that *when the dispersion of the power* (in Hebrew, the *hand*) *of the people of holiness shall be finished, all these things shall be finished.*

To understand these words, it is necessary to attend to the following questions: *What wonders are they, about which it is asked, how long it would be to the end thereof? What is the period of a time, times, and an half? What is the dispersion, or scattering, of the hand, or power, of the people of holiness, that then, when this is finished, all these wonders shall be finished?*

In answer to these questions, the wonders are the wonderful things shewn to Daniel in the vision, from *Xerxes* to the end of the troubles of the Jews in all these conflicts. The time, times, and an half, are the real period from *Xerxes* to the recovered quiet state of the Jews. The people of holiness

holiness are the Jews, so called on account of their holy city and temple, and their worshipping the Holy Living God. Their hand, or power, was scattered, that is, disunited, parted into factions, disputes, quarrels, hostilities against one another, in those very troubles they suffered from the Egyptian and Syrian kings, especially in the reign of *Antiochus Epiphanes*; but happily all these troubles were at last overcome, and unanimity restored in the time of *John Hyrcanus*, the son of *Simon*. The troubles, factions, disputes, and quarrels, are described in the books of the *Maccabees*.

What is now the time, times, and an half? I answer, It is three hundred and fifty years, the period from *Xerxes*, the king of Persia, to *John Hyrcanus*, the prince and priest of the Jews, under whose government the wars against the Syrians ceased, and the Jews became once more a free and independent people. Now it is confessed by all historians, that *Xerxes* began his reign in the year before the nativity of Christ ~~485~~ ⁴⁸⁵, *John Hyrcanus* succeeded his father in the year before Christ ~~135~~ ¹³⁵. If

If we deduct these from the reign of *Xerxes*, there will remain exactly — — — 350. And this is the time, times, and an half, that is to say, *three hundred and fifty years*.

That by *a time* there is to be understood *one*, cannot be doubted, for it is the singular number; but that *times* should signify *two*, and no more, though expressed in the plural, we learn from St. John in the Revelation; for in ch. xii. 6. he says, that a time, and times, and half a time, are one thousand two hundred and sixty days. Now one thousand two hundred and sixty days make three years and six months, or, in other words, one year, two years, and half a year. Therefore times, both in the Revelation and in Daniel, signify *two*, and no more. And if the words were, or could be, accepted in their literal sense, we should have here three years and six months: but this is inconsistent with the vision, and with history; therefore we must take them prophetically for centuries of years, one century, two centuries, and half a century. And why not for more? Why not one day for one year, that the whole might

might be one thousand two hundred and sixty years? This is repugnant to the events; for the events must shew the determination of those times, which prophetically were expressed indeterminately, with words that could signify any stated time. *See the Introduction to this book.*

We will, for the further instruction of the pious and curious reader, transcribe the historical part of this vision of Daniel, contained in the eleventh and twelfth chapters of his prophecy, adding the names from history, and thereby making his prophecy history.

Dan. Ch. xi.

Translated from the Hebrew, yet with the Freedom of historical Instruction, taken from the Events.

1. For I, Gabriel, in the first year of Darius the Mede, stood to strengthen and to re-inforce him, your prince, the angel Michael.

2. And

2. And now I will relate the truth to thee, Daniel. Behold, there will yet arise, after *Cyrus*, three kings in Persia, *Cambyses*, *Smerdis*, and *Darius Hystaspes*; but the fourth, *Xerxes*, will be richer than any; and, by the power of his riches, he will excite all against the kingdom of Greece.

3. But there will arise a mighty king, *Alexander the Great*, and he will reign with great power, and drive all before him.

4. And when he is come to the highest, his kingdom shall be broken, and divided towards the four winds of heaven; *north*, which is *Syria*; *west*, which is *Macedon*; *east*, which is *Asia*; and *south*, which is *Egypt*. And this not to his posterity, and not with the same great power, as he reigned; but it shall be divided to others, to his *generals*; *Seleucus* shall have *Syria*; *Cassander*, *Macedon*; *Antigonus*, *Asia*; and *Ptolemy*, *Egypt*; nothing to his posterity, his son *Alexander*, an infant; his brother *Aridaeus*, a simpleton; his wife *Roscana*, a strumpet; his mother *Olympia*. They were all murdered and extirpated nineteen years after *Alexander's* death.

5. And

5. And the king of the south, *Ptolomy*, king of *Egypt*, will be powerful, who is one of his princes, one of the generals of Alexander the Great: but another shall be powerful against him, *Seleucus*, the king of *Syria*; and he shall reign, and his dominion shall be great.

6. And at the end of some years, after many wars between them, between *Ptolomy Soter*, the son of *Lagus*, and *Seleucus Nicator*, as also his son *Antiochus Soter*; and between *Ptolomy Philadelphus*, the son of *Ptolomy Soter*, and *Antiochus Theos*, the son of *Antiochus Soter*, and grandson of *Seleucus Nicator*; they, the king of *Egypt*, and the king of *Syria*, shall enter into an alliance; and *Berenice*, the daughter of the king of the south, the daughter of *Ptolomy Philadelphus*, shall come to the king of the north, *Antiochus Theos*, king of *Syria*, and be given to him in marriage, in order to make peace between the two kings: but it will be in vain, and of no long duration, for she will be dismissed, and murdered, together with those who came with her, and with her son, and those who supported her in those times.

7. And

10A. 2

7. And there will arise one of her family, *Pto-
lomy Evergetes, her brother*, in the room of his
father, *Ptolemy Philadelphus*, and come with a
force against the fortresses of the king of the north,
Antiochus Theos, king of Syria; and he will prevail
against them, and come off victorious:

8. And he will take away their gods, and their
chiefs, with the most precious vessels of silver and of
gold, and bring them into Egypt; and he will for
years stand more powerful than the king of the
north, *the king of Syria*.

9. So the king of the south, *Ptolemy Evergetes*,
will come into his own kingdom, and thus return
into his own country.

10. But *Seleucus Ceraunus*, and *Antiochus the
Great*, the sons of *Seleucus Callinicus*, and grandsons
of *Antiochus Theos*, will renew the war against the
king of *Egypt*; they will raise a great force, and
go forth like an inundation, even as far as *Raphia*,
a fortress on the confines of Egypt.

11. And the king of the south, *Ptolemy Philopator, king of Egypt, the son of Ptolemy Evergetes,* enraged, will march against the king of the north, *Antiochus the Great* (his brother *Seleucus Ceraunus* being then dead) and bring a great force against him, and defeat him, which is the renowned and famous battle at *Raphia*.

12. And having defeated this great force, he will grow proud; yet, though he has thrown down so many, he will not be stronger for it.

13. For the king of the north, *Antiochus the Great,* shall return, and raise a force greater than the former; and after the expiration of a couple of years, he will indeed come with a great army, and with a great apparatus.

14. And in these times, many will rise against the king of the south, *Ptolemy Philopator, the king of Egypt;* and the sons of faction of thy people, the factious Jews, will be elated, to complete the vision; but they shall fall.

15. And

15. And the king of the north, *Antiochus the Great, king of Syria*, shall come and raise batteries, and take the fortified cities, *Ptolemy Philopator* being dead, and his successor, *Ptolemy Epiphanes*, but a child. And the army of the south, or *Egypt*, will not be able to stand, not even their best soldiers; for they will not have any power to stand.

16. But *Antiochus*, coming against the king of *Egypt*, will do according to his pleasure, and none will be able to stand before him; and he will establish his power in the land of *Beautifulness*, the land of *Judea*, where God has his temple and worship, and keep it in his possession.

17. And *Antiochus the Great* will take it into his head to come into *Egypt*, with the whole power of his kingdom and counsellors with him, to treat; and his daughter, *Cleopatra*, will be given in marriage to *Ptolemy Epiphanes*, whom her father had before-hand instructed, and corrupted, for betraying her husband; but he availed nothing, and it was not effected, she being faithful to her husband.

18. And

18. And *Antiochus the Great* shall turn himself against the islands, *Cyprus, Phoecea, Samos, Rhodis, Colophon*, &c. many of which he shall take. But a prince, a stout *Roman*, *Marcus Acilius*, sent to him, by the senate of *Rome*, to let him know, that he must not make conquests in Europe; which message he despised, and met the ambassador with opprobrious language, who made him feel his own haughtiness: he was overthrown by the Romans, and forced to retire with shame,

19. Then *Antiochus the Great* returned to his own country; and as he was going to pillage the temple of *Jupiter Belus at Elymais*, he was killed, and was found no more.

20. And in the room of *Antiochus the Great*, shall succeed to the throne of Syria his son, *Seleucus Philopator*, a raiser of taxes, in royal dignity, oppressing his own land with taxes, and sending *Heliodorus* to rob the temple at *Jerusalem*: but in a little time he fell, neither in anger nor war; for he was poisoned by *Heliodorus*,

21. And in his room there will stand up his brother, *Antiochus Epiphanes*, a despicable wretch, having been an hostage at Rome for his father, *Antiochus the Great*, to whom the people did not give the royal dignity; for it belonged to his nephew *Demetrius, the son of Seleucus Philopator*, now an hostage at Rome, for whom he was exchanged: but he shall come quietly, as if he did take the reins of government not for himself, but for his nephew; but he will strengthen himself with flatteries.

22. And the powerful men who oppose his designs, the commanders of fortresses, shall be overthrown before him, and broken; as also the prince, his brother, *Seleucus Philopator*, who agreed with him for his being released from Rome, as an hostage, whom he shall cause to be taken off by poison; which *Heliodorus* effected.

23. And so he shall turn the agreement with his brother into fraud against his brother; and the brother being removed, he shall establish himself upon the throne without a great force.

24. He, *Antiochus Epiphanes*, will come into the best places of the province of Syria, and will do what his fathers, and the fathers of his fathers, i. e. his progenitors, have not done; he will lavish away to them, i. e. the inhabitants and soldiers, spoil, and prey, and riches; and he will employ his thoughts about getting the fortresses of Syria into his power, and this for some time, to wit, a whole year; and will accomplish it.

25. And *Antiochus Epiphanes* shall raise his forces, and set his mind against the king of the south, *Ptolemy Philometor*, the son and successor of *Ptolemy Epiphanes*, king of Egypt, marching against him with a great army; and the king of the south, *Ptolemy Philometor*, king of Egypt, will meet him in battle with a great army of exceedingly great valour: but he shall not stand before his antagonist; for the Egyptians themselves will enter into councils against him.

26. And even those who eat his bread, i. e. his own ministers, will break him, and his army will be defeated, and many will be slain.

27. And

27. And the two kings, *Antiochus Epiphanes*, and *Ptolomy Philometor*, who was taken prisoner in the battle, and whose hearts meditated destruction against each other, shall at one table talk lies; *Antiochus* pretending he would invade Egypt to restore *Philometor* to his throne, against *Physcon*, his brother, who had usurped it; and *Philometor* falsely assenting for getting his liberty. *Antiochus* will not succeed with his cunning, nor will his design prosper; for the end of the stated time is not yet come.

28. And *Antiochus Epiphanes* shall then return into his own country with great riches, and with his mind against the holy worship in the country of Judea; and he will effect his tyranny against it, making the people to fall off from their religion; and he will return to his country.

29. And at the stated time *Antiochus Epiphanes* shall return, and come into the south, against the two brothers, *Ptolomy Philometor*, and *Ptolomy Physcon*, in Egypt; but it will not be with him as it was the first and the second time.

30. For

30. For there will come against him ships from Chittim, i. e. *ships from Cilicia*, which was in the hands of the Romans; and he will be afflicted by *Caius Popilius Lenates*, who was sent ambassador from the senate into Egypt, the senate having taken Egypt under its protection; who, meeting *Antiochus*, bid him leave Egypt in peace; and when he wanted time to give an answer, was by *Popilius* enclosed in a circle, and forced to give an answer immediately, by which he yielded to the command. He returned, but raged then against the holy covenant, and effected his rage; and as he returned, he associated to himself such as had forsaken the holy covenant.

31. And powerful persons, appointed by him, shall stand up, who shall profane the sanctuary of strength, i. e. *the temple*, and remove the daily offerings, and place the abomination of desolation, *the image of Jupiter Olympius*, in its room, upon the altar.

32. And he shall corrupt the wicked of the covenant, i. e. the wicked people among the Jews, with

with flatteries; but the people, who know and worship their God, will grow strong, and effect something. These were *Mattathias, the priest of Modin, his brave sons, Judas Maccabeus, Jonathan, Simon, &c.* and those who joined them.

33. And the teachers of the people will instruct many; but it will come to pass, that many shall fall by the sword, and by the flames, and by captivity, and by depredation; which will continue for many days.

34. And when they so fall, they shall be helped, though only with a small force; and many shall join them, not sincerely, but hypocritically.

35. And of the teachers some shall fall, for affaying, purifying, and brightening them, until the time of the proper event; for there is not yet come the end of the stated time.

36. And this king, *Antiochus Epiphanes*, in order to give a particular description of him, his morals, and his deeds, shall do according to his own will,

not minding either God or men ; for he will elate and raise himself above every god, and speak blasphemies against the highest God ; and he will act prosperously until the end of God's wrath ; for how long that shall be is decreed and decided.

37. And the gods of his forefathers he shall not mind, nor shall he mind the fair sex, *to treat them with any tenderness*, nor any god ; for he will elate himself above all.

38. And as for a God, in the room of him he will worship power ; yet a god, of whom his forefathers had no notion to be in that place, in the temple of Jerusalem, *the statue of Jupiter Olympius*, which he did set up there, he will adorn with gold, and silver, and precious stones, and jewels.

39. And further, those who are strengthening his power with the strange god, whom he shall acknowledge, he will load with honour, make them lords over many, and distribute the land to them for a reward.

40. And

40. And at last the king of the south, *Ptolemy Philometor, king of Egypt*, shall meet him in battle; but the king of the north, *Antiochus Epiphanes, king of Syria*, will come upon him, like a tempest, with chariots, horses, and with a great fleet; and he will come into the provinces of Egypt, and cover them like an inundation, and march through them.

41. And then he will come into the land of holiness, *into Judea*, and many shall then fall; but those shall save themselves by yielding to his precepts, and worshipping his idols, Edom, Moab, and the principal provinces of the children of Ammon.

42. And he will send his forces against all countries; and the kingdom of Egypt shall not escape him.

43. And he shall reign over the treasures of gold and silver, and over all the precious things of Egypt, and Lybia, and *Æthiopia*, whithersoever his footsteps shall carry him.

44. But

44. But a report from the east and from the north, *from the Parthians in the east, and from the Romans in Cilicia in the north,* shall confound him ; and he will go forth with great anger, meaning to destroy and put to the sword many.

45. And he will pitch the tents of his camp between seas, *between the Mediterranean and the Dead sea,* against the mountain of glorious holiness, *the mount of Sion ;* but he shall come to his end, and none shall help him.

Note. The Reader may consult the first and second book of the Maccabees, for further information.

Dan. xii.

1. And at that time Michael, the great prince, shall stand up, who stands for the children of thy people. This is Michael, the angel of God, the same who is named in ch. x. 13, 20. and also in the epistle of St. Jude, ver. 9. and again Rev. xii. 7. for it will be a time of anxiety, such as never had been since people existed unto that time ; and in that

that time thy people shall escape, to wit, all those who are written in the book.

2. And many of those who sleep under the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.

3. And the teachers of wisdom shall shine like the brightness of the firmament, and those who have led the major part of men to righteousness, like the stars for ever and ever.

4. But thou, Daniel, shut up these words, and seal up this book, till the time of the event. Many, *the apostles of Christ*, will travel about, and knowledge will be increased.

5. And I, Daniel, did see, and behold! two others did stand, one on this side of the banks of the river, and one on the other side of the banks of the river.

6. And one said to the man clad in linen, who stood at the top of the waters of the river, When will be the end of these wonderful things?

7. And

7. And I did hear the man who was clad in linen, who stood at the top of the waters of the river; and he lifted up his right and left hand towards heaven, and swore by Him who liveth for ever, that it should be one stated time, stated times, and an half; and when the dispersion of the hand of the people of holiness shall be finished, all these things shall be finished, i. e. the beginning of these wonderful things shall be with the reign of *Xerxes*, in the year before Christ 485; and the end shall be in the reign of *John Hyrcanus*, under whom the Jews became again a free people, and the factions among them did cease in the year before Christ 135. The whole time is three hundred and fifty years.

Before
Christ
485.

Before
Christ
135.

8. And I did hear it, but did not understand it; and I said, Lord, what shall there be after these? If the Hebrew word *mo-ed* did absolutely signify one year, Daniel would have understood it, that it signified three years and an half, according to what is supposed that the seven times in *Dan. iv.* - 20. expressed in the Chaldean language, signified, *viz.* seven years. But Daniel did not take these words

words so, nor could he ; there were too many, and too great things to happen, which required a longer time than three years and an half. Nor did he understand, that one day must be taken for one year, according to the calculation of the seventy weeks, *Dan. ix. 24.* which make four hundred and ninety years ; for so the three years and an half would make one thousand two hundred and sixty years, which was too long a time for these events. Therefore, neither the seven times which should pass over Nebuchadnezzar, *Dan. iv. 20,* nor the seventy weeks, *Dan. ix. 24.* could make him understand this number.

9. Therefore, the angel answers and says, Go, Daniel ; for these words are shut up, and sealed up till the time of the event, which will then shew the true calculation thereof.

10. Many will be purified, and whitened, and assayed ; and the wicked will continue in wickedness, and all the wicked will not mind it ; but the teachers will mind it.

11. And

11. And from the time that the daily offering is, by the violence of *Antiochus Epiphanes*, taken away, and the abomination of desolation, *Jupiter Olympius*, set up, so that the holy place was quite deserted by the true holy people, unto the time of the daily offering's being restored, are one thousand two hundred and ninety natural days, i. e. three years and seven months. The daily offering was taken away in the year before Christ 168, in the ninth month called *Casleu*, and the 15th day thereof. It was restored in the year before Christ 165, the 25th day of *Casleu*; which makes three years and ten days. But this produced hostilities from the *Edomites* and *Ammonites*; but within six months and twenty days they were overcome by *Judas* and his brothers, and the sanctuary completely secured; which brings us to the year before Christ 164, the 15th day of the fourth month *Tammus*: so that the whole time is three years and seven months, or one thousand two hundred and ninety days. See *1 Maccab.* i. 22. iv. 36. *2 Maccab.* x. 5.

12. Blessed

12. Blessed is he who persevereth and cometh to one thousand three hundred and thirty-five natural days, in these troublesome times, when so many are slain for their worship; for from the time of the daily offering's being taken away, to the time of the miserable death of Antiochus Epiphanes, are just so many natural days, which make three years, eight months, and fifteen days; for in the fifth month called Ab, on the 30th day, in the year before Christ 164, Antiochus Epiphanes, the destroyer of God's religion, came to his shameful end.

13. But thou, Daniel, go to thy end, and rest, that thou mayest rise in thy lot at the end of days.

Remarks concerning the daily Offering's being taken away.

1. We know that the daily offering failed twice; first at the time of Antiochus Epiphanes, secondly at the time of the destruction of Jerusalem; the one in the year before Christ 168, the other in the year after Christ 73. The question may be

W

put,

put, Of which is Daniel speaking in his twelfth chapter? I say, of the first; for the words are very different. Daniel speaks of both; when he speaks of the daily offering here in the twelfth chapter, he says, it was *taken away*; by which he means the violent proceeding of Antiochus Epiphanes: but in the ninth chapter he says, *It ceased of itself*. And so it was, according to Josephus: when Titus besieged the city of Jerusalem, there were no more any cattle to be spared for the daily offering, and it ceased of itself. See *Dan. ix. 27*. Therefore the first taking away of the daily offering is meant here. Those who understand the Hebrew language, will see the truth of this remark; and even the translations make the distinction very properly.

2. The days here are natural days, because it is expressed where they should begin; which naturally includes where they should end. The one thousand two hundred and ninety days begin with the daily sacrifice's being taken away, and the setting up of the abomination of desolation; therefore they end with the abomination's being removed,

moved, and the daily sacrifice restored. The one thousand three hundred and thirty-five days have the same beginning, a time of the greatest calamity for the Jews; therefore the end thereof is a time of felicity and rejoicing, which returned to them when they were informed, that the tyrant was dead, by God's vengeance.

3. In *Dan.* viii. 14. we have likewise such natural days, which the addition makes plain, that they consist of evening and morning, or night and day; they are two thousand three hundred days, or six years, four months, and twenty days. And these comprehend the whole time of the tyranny of Antiochus Epiphanes against the Jews, beginning in the Grecian year 142, in *Maccab.* i. 21. 57. and ending with the death of the tyrant, 149, in *Maccab.* vi. 46.

After having historically explained this vision in Daniel, we return to the Revelation of St. John. **Concerning**

Concerning the Angel in the Revelation swearing.

Rev. x. 5, 6, 7.

The beginning of the chapter is, that St. John saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth, &c.

Here is the form, figure, and appearance of this angel described. And that he was an angel created, and not Christ, the Son of God, as some interpreters imagined, cannot be doubted; for in verse 6. he swearing by God. Christ never did swear, neither by God, nor by himself. But from the circumstances it appears, that he was one of the chief angels, and that his appearing in this Revelation was a business of great moment. He is clothed with a cloud; which signifies, that his business is heavenly and mysterious. His face is

as the sun, the emblem of truth, which always shines forth, and cannot be annihilated. His feet are like pillars of fire, one upon the earth, and one upon the sea, which is the whole terraqueous globe; denoting the last judgment upon this globe, at the sound of the seventh trumpet, which will be the judgment attended with fire. A rainbow upon his head, the emblem of God's grace and mercy. At his voice the seven thunders speak, of which we have treated above. And now the angel swears, ver. 5, 6, 7. by Him who liveth for ever, who created the heaven, and what therein is, and the earth, and what is upon it, and the sea, and what therein is, that time shall be no longer; but that at the time of the voice of the seventh angel, when he shall sound his trumpet, the mystery of God shall be finished, which he had announced to his servants and prophets; Omnia sicut adhuc se habent omnia. mid omnia his his. Iesus omnia nescio I The mystery of God, says he, shall now be finished. He speaks not of the fulfilling of one prophecy, or another, but of the whole mystery of God to come to its final end; all the prophecies of all his servants and prophets are included, bus Therefore,

Therefore, as this shall come to pass at the sound of the seventh trumpet, this trumpet certainly means the end of the world, when time shall be no more. Some have interpreted this text, instead of time shall be no longer, or no more, it shall not yet be time; but this is contrary to the idiom of the Greek language, and would be too insignificant a point, to swear by the Living God, that the time shall be not yet. *The finishing of all time is the point.*

Of the little book open, swallowed by St. John.
Ch. x. 8, 9, 10, 11.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel, which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey; and

and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Explanation.

There is a similar vision in Ezekiel, ch. ii. 8, 9, 10. ch. iii. 1, 2, 3. The roll of a book was presented to the prophet, and he commanded to eat it. It contained lamentations, mourning, and woe, upon Israel; and it was sweet as honey in the mouth of the prophet, and did not turn to bitter in his belly. The strong expressions used by God to the prophet plainly shew, that the prophet should be full of complaints against the sins of Israel, full of denunciations of God's wrath and vengeance.

The little open book in the Revelation, is an event very little dissimilar. The roll of the prophet contains lamentations, mourning, and woe. The contents of the little open book are not mentioned; but the meaning is explained, that St.

John

John should again prophesy before many peoples, and nations, and tongues, and kings. And what? The sequel of things contained in this Revelation, of the dragon, of the two beasts, of the great harlot, of the fall of Babylon, of Gog and Magog, &c. The roll of the prophet was sweet as honey in his mouth; so was the little book in the mouth of St. John: yet the roll caused no bitterness in the belly of the prophet; but the little book caused bitterness in the belly of St. John. How came this difference? Because the prophet prophesied to a single people, not any thing strange to them, but what they well understood, and had knowledge of, the law of God, which is always sweet to the lovers thereof. But St. John was to prophesy to many peoples, different nations, speaking different tongues, and to mighty kings unacquainted with the will of God and his holy gospel, who resisted the wholesome doctrine, and could not bear the truth which reprobated their religion, morals, and wicked course of life.

The gospel is a sweet and gracious doctrine; but the professors and apostles thereof were bitterly persecuted

persecuted for their preaching by the men of this world. And it was St. John himself, to whom the business of this vision was allotted, not any other person; or else a certain person would have been shewn to him in the vision, to whom the little book was given to eat.

Of the Measuring of the Temple. Rev. xi. 1, 2.

And there was given unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court, which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

But perhaps it was necessary to leave as a blank
Explanation.

Whenever we measure any edifice or place, the intention must be either, *first*, simply to know its extent; or, *secondly*, to serve as a plan for erecting a similar edifice; or, *thirdly*, that the space thus measured should be separated and reserved for

some particular purpose, or for persons, who, excluding all others, should occupy the same, and appropriate it to themselves. The things to be measured here were, the temple of God, and the altar, and those who worship before the altar in the temple. This is truly the meaning of the text.

The temple cannot be in a literal sense the Jewish temple at Jerusalem; for that was destroyed by Titus, and its altar too, and the whole city of this earthly Jerusalem, which, according to the prophecy of Daniel ix. 27. and Isaiah xxv. 2. shall never be built again, but continue in ruins until the end. Its extent, as long as it was in being, was sufficiently known, and did not want to be measured for knowing it then.

But perhaps it was measured to serve as a plan for erecting a similar temple and altar. Neither can this be the meaning; for where should they be erected? Doubtless, in their former place, where they were destroyed. But the church of God, after these types or prefigurations thereof are destroyed, does not want any such temple and altar; for

for the time is come, that the true worshippers worship God no more at Jerusalem, but they worship him in the spirit and truth, as Christ has said in *John* iv. 23. It remains then, that this temple and its altar should be measured for the purpose of appropriating them to the worshippers of Christ, with excluding all others who are not Christians.

But was this the temple of Jerusalem, and its altar? By no means; for it was never designed that Christians should worship there, or in any place like unto it, to be built for them. Nor is Judaism ever to be restored again, though these deluded people fancy it. Jerusalem, and its temple and altar, often signify the heavenly Jerusalem, the habitation of God and his glorified saints, who worship him there day and night, i. e. without ceasing. Neither can this heavenly Jerusalem, with its temple and altar, be understood here; for the Gentiles cannot approach that Jerusalem to tread it under foot.

By the holy city, therefore, here is only to be understood the visible Christian church; by the temple

temple and altar, the places of their worship; and the temple, altar, and those who worship, are all measured together, as they are found together; and no mention is made of the dimension or extent. The outer court is not measured; for it is given to the Gentiles, not as to proselytes, as in the time of the Jewish temple, but as to enemies; for they tread the holy city under foot.

These Gentiles cannot be any other than the Saracens and Turks, who surround the Christians in Europe, in Asia, and in Africa; who, from the time of Mahomed, have shewn themselves the enemies of the Christian religion. Whoever desires any proof thereof, may read the history of the wars between the Turks and Christians.

The temple, therefore, and the altar, are not given to the infidels, but remain for the use of the faithful: and the inner court is also not given to them; for it belongs to the temple and altar, and to those who worship there. Only the outer court is given to Gentiles, not to worship there as proselytes, but to the infidels, who are enemies to the Christian church; for the

to profane it; for even the holy city is trodden under foot by them, to make it a desert.

Since neither the earthly Jerusalem, destroyed by Titus, nor the celestial Jerusalem, or the habitation of God in heaven, to which the enemies of Christ have no access, can be understood here, it must be that spiritual Jerusalem which was built up by the gospel; i. e. the Christian church, or the Christians themselves in every place where they live, and where these infidels live at the same time, surrounding, hating, and oppressing the Christians, depriving them of their civil government, and tyrannizing over them. The Mahomedans have done, and do so still. Greece is thus trodden under foot, together with Asia, and the whole coast of Africa, from Egypt to Morocco. The Christians have no more any government in these countries; they are oppressed, savage manners prevail, arts and sciences are fled, and the Turks rule over the Christians with an iron rod. But they cannot take from them their temple and altar, which are at all times in the hearts of those who worship God in the spirit and in truth. They themselves

themselves are the temple of God, *1 Cor. vi. 19.*
1 Cor. iii. 16. *1 Pet. ii. 5.* and worship God in
their hearts.

This measuring of the temple and altar is mani-
festly an event preceding the seventh trumpet, and
following after the sixth trumpet; an event which
followed a long time after the destruction of Jeru-
salem and its temple. St. John measures; but
this measuring is prophetical, and in a vision, an-
ticipating the event that should come hereafter,
according to the nature of prophetical visions.

The Gentiles shall tread the holy city under foot
forty-two months. This is a space of three years
and six months; but means, according to our cal-
culation, centuries of months; which is four thou-
sand two hundred months, or three hundred and
fifty years. These Gentiles, the Mahomedans,
got the full power over the Christians in the east,
with the conquest of Constantinople, which hap-
pened in the year of Christ 1453; and from this
time the forty-two months, or three hundred and
fifty years, must be counted, the end of which
will

will fall in the year of Christ 1803. And whoever lives so long, will then see the power of the Turks dwindle away, and the Christians in the east recover their former vigour.

We find a similar passage in *Luke* xxi. 24. Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled. This text treats plainly of the city of Jerusalem, then inhabited by the Jews; but is quite different from our text in the Revelation, where the temple and altar remain; but in *Luke*, city, temple, and altar, are destroyed. In the Revelation, the time is fixed for the Gentiles, that it shall be forty-two months. In St. *Luke*, no time is fixed; but there it is said, that Jerusalem shall be trodden down, until the time of the Gentiles be fulfilled. This is a circumstance, which makes a difference between the words in the Revelation and in St. *Luke*; and we shall, in the sequel of our disquisitions, have an opportunity of treating about the words in St. *Luke* more particularly.

will tell in the book of God; And when
Of the two Witnesses. Rev. xi. 3—14. this
will be seen, say the Christians in the city of
Jerusalem.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over the waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall

not

not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half, the spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon them who saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past, and behold! the third woe cometh quickly.

This vision is one of the most precise prophecies. The time allotted for prophesying, the names given to the two witnesses, their miracles, the

great city in which they prophesy, and in which they are slain and rise again, together with the consequences: all these are arguments, that as soon as we bring the history to the vision, they will elucidate each other, and leave no doubt about the reality of the event.

The two witnesses are called the two olive-trees, and the two candlesticks, standing before the God of the earth. Such a connexion there is in prophecies one with another, that here we are referred to the fourth chapter of the prophecy of Zechariah. This prophet had many things shewn to him in visions, in the same manner as the events of the Revelation were shewn unto St. John. He prophesied to the people of Judah, after they had returned into Judea from the Babylonian captivity. His first business was to exhort Zerubbabel, the prince of the Jews, and Joshua the high-priest, to take in hand the rebuilding of the temple; and this fourth chapter in particular treats thereof. There was shewn unto the prophet a golden candlestick, which signified the church of the Lord; and

two olive-trees, which signified the two anointed ones, i. e. Zerubbabel and Joshua.

Why were these things shewn to the prophet in such emblems? The reason was, the prophecy should not stop with the rebuilding of the temple, and with Zerubbabel and Joshua; but some future event should be connected with it. This prophet in particular always joins some future things with those that should happen then in his time. And this is the case with the candlestick and the two olive-trees, the two anointed ones who stand before the Lord of the whole earth.

That his prophecy in this chapter extends to the establishing of the church of God by preaching the gospel, is plain from ver. 6, where the angel says, that the church of God, or in other words, the kingdom of God, shall not be established by the force of armies, as it was done in the time of Joshua, the son of Nun, when the Israelites first entered into the country of Canaan; but by virtue of the Spirit of God, or the Holy Ghost, who spoke through

the mouths of his apostles, and wrought their miracles.

From this prophecy of Zechariah we infer, that by the candlestick is meant a church of God, and by the two olive-trees, two ointed ones. But here is the difference between the vision of the prophet, and the vision of St. John; there are but one candlestick and two olive-trees; here are two candlesticks and two olive-trees. Therefore we say, these two witnesses in the Revelation are two churches, and two ointed ones, or persons, who stand before God, the Lord of the whole earth.

To stand before God signifies, to serve before him, as this phrase is used in several other places of the scripture; as of Elijah, 1 Kings xvii. 1. and of the angels, Dan. vii. 10. These two witnesses, therefore, are two churches, or congregations of God, that serve and worship him, and two ointed ones, persons anointed with the Spirit of God, or Christians, who serve the Lord; for Christ and Christian signify a person anointed with the Holy Ghost; and these two witnesses, therefore, are ministers

ministers of God, truly his servants, and truly the disciples of Jesus Christ, the Lord of the whole earth.

At the time of Zechariah there was but one church, because there was but one temple. But in the time of the new testament, no temple was required to make a church; but every individual congregation of Christ was a church, as we see in Rev. i. where the seven congregations of Asia are called seven churches. It is the same here; the two candlesticks are two churches, or two congregations of the worshippers of Jesus Christ. Which are they?

Here we must beg leave critically to enquire into, and determine the point. Hitherto we have avoided criticism; but in this place, it being of such great importance to be quite sure of the point, we must minutely point out every circumstance.

Zerubbabel and Joshua were the ointed persons who restored the church of God, when it seemed to have been lost in the Babylonian captivity.

tivity. Therefore, these two witnesses, being compared to them, must likewise be restorers of the church of God, at a time when it seemed to have been lost in spiritual captivity, in that Babylon whereof so much is written in this Revelation; and we shall have an opportunity to treat thereof more at large, when we come to the Babylonian whore in the seventeenth chapter. This is the first character of these witnesses.

Again, there is ascribed to them the doing the miracles of Moses in Egypt, accompanied by his brother Aaron, who were deliverers of Israel out of the Egyptian servitude and slavery, and appointed the founders of the church of God. Hence it may be inferred, that these two witnesses are similar unto them; which is their second character.

Moreover, the miracles of Elijah are attributed to them, whose fellow-prophet was Elisha. These two prophets were sent as reformers of the church of Israel, when it was quite sunk in idolatry, at the time when Isaiah said, ch. i. That both Israel and

Judah were become like unto Sodom and Gomorha. So these two witnesses, being in a similar state, must be reformers of a corrupted, sinful, and idolatrous church; for they preach, and are slain, and rise again in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. This is a third character of theirs.

That these two witnesses must already have appeared in the world, cannot be doubted. They belong to the second woe under the sixth trumpet. But their appearance in the world cannot have happened till the bishop of Rome was fallen, which was the first woe, ch. ix. and the infidels of Mahomed had made inroads upon the territories of the Christians. The Christian church must then have been corrupted, like the church of the Jews, with idolatry and other crimes; for which it was called Sodom and Gomorha by Isaiah, in a prophetical and spiritual sense, i. e. like unto these wicked places. So the church of Christ was at first holy, and spiritually called Sion and Jerusalem; but at the time of the witnesses, called spiritually venom

ritually Sodom and Egypt; Sodom, a place of great crimes; Egypt, a place of servitude and slavery.

When was the church of Christ corrupted to such a degree? Indeed, the corruption began when the bishops of Rome set themselves up for the vicars of God upon earth, at first in the person of Boniface III. in the year of Christ 606. But it came to its highest pitch when the gospel of Christ was set aside, and the traditions and the decrees of popes took the place of it; when the idolatry in the adoration of the images of saints and non-saints was fully established; when monastical life was increasing from day to day; when matrimony was forbid among the clergy, and the life of monks and nuns held meritorious; when the whole worship of God was placed in passive obedience to the dictates of a pope, and in outward ceremonies, in saying and hearing mass, visiting certain places reputed to be holy, in abstaining from butcher's meat upon certain days; when indulgences were granted for money, and monks sent out to sell them in public markets, who, for money

money paid down, did forgive sins already committed, and for money paid down, also forgave the sins which any one had a mind even wilfully to commit hereafter. Was not this an abomination of desolation? Was not then the church of Christ deeply corrupted? Were not the consciences captivated in a spiritual Egypt, when even emperors and kings were laid under the bane of the pope for not listening to his mandates? Was not Rome a Sodom, when the crimes of Sodom were permitted to be perpetrated with impunity? And even unto this day Italy is chiefly the country of Sodomites. O, spiritual servitude! O, spiritual Sodom and Egypt! O, spiritual Babylonian captivity!

This, therefore, was the period of time that the church of Christ wanted deliverers, reformers, and restorers. Let any one read the church history of the eighth, ninth, tenth, and eleventh centuries, and even unto the time of the reformation, and he will find what a sad state religion was in.

Yet pope Gregory VII. surnamed Hildebrand, carried abomination to the highest pitch from the year 1073; and his successors diligently followed his footsteps. All Christendom soon became convinced that this was the time of Antichrist; and therefore witnesses began to appear, who preached and wrote against such abominations. There appeared in England a treatise in manuscript, composed and published by some good Christians in the year 1120, in the Latin language; the title of which is *De Antichristo*, i. e. *Of Antichrist*. It contains, in a few pages, a representation of the abominable doctrines and ceremonies of the church, which owed their origin to the bishops of Rome and their underlings. Rome is styled therein Babylon; the pope is proved to be no other than Antichrist; the Roman church is acknowledged to be the Babylonian whore in this Revelation; and that a reformation was highly necessary. This treatise is met with in professor Woodroffe's *Examen*, published at Oxford in 1700.

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In the year 1150, two other witnesses appeared at Toulouse in France, *Peter Bruis*, and *Henry a monk*,

monk. They argued against, and condemned the saying masses for the dead, the worshipping of saints, celibacy of priests, monks, and nuns, pilgrimages, consecrations of ointments and oils, superfluous feasts, transubstantiation, the luxury of popes and their clergy, their pride, and their supercilious ambition; they openly called the Roman church a Babylon and mother of abomination. *Peter Bruis* was burnt; and what death *Henry the monk* may have suffered, is not known to me.

In 1160 appeared *Peter Waldo*, a citizen of Lyons in France. He translated the bible into the French language, and instituted two congregations, or churches; the one at *Lyons*, the other at *Albing*: therefore these people were called *Lyonenses* and *Albingenses*, and afterwards by various names. Against them arose in 1216 *Dominico a Spaniard*, and *Francis Affisio an Italian*: they came to prop up the falling see of the pope. It is reported, that *Innocentius III.* had seen this *Dominico* in a dream, propping up the Lateran church, lest it should fall in. Hence he was appointed grand master of the inquisition against the followers of *Peter*

Peter Waldo, and he was fit for it; for he raged with all the cruelties imaginable against them. *Innocentius III.* ordered a cruciade expedition against them, and *Henry VIII.*, king of France, and *Simon Montfort*, his general, led the army against them, and butchered upwards of an hundred thousand of these innocent people.

A. C. In the year 1370, appeared another witness,
1370. *John Wickliff*, professor of Oxford, who publicly taught the pope to be Antichrist. His doctrine was received with applause, and even king *Edward III.* became his disciple. But in the reign of *Richard II.* by the instigation of the monks, he was expelled the kingdom. He went to Bohemia, at that time the refuge of the Waldenses. In the year 1412 appeared two other witnesses, followers of *Wickliff*; these were *John Hus*, professor of Prague in Bohemia, and *Jerome of Prague*, preaching against the indulgencies, and calling the pope Antichrist. *Hus* was burnt alive at Constance in 1415. July the 6th, in the reign of the emperor *Sigismund*; and *Jerome* met with the same fate in 1416. May the 30th. *Wickliff* died in England, and his

his corpse was buried, but afterwards taken out of the grave and burnt, at the desire of pope **Martin V.**

However, things did not rest here; the **Bohemians**, as many as there were the disciples of *Hus* and *Jerome*, took up arms in their own defence, under their leaders, *John Zisca*, and his companion *Procopius*, against their enemies and destroyers of their faith, gained wonderfully many battles against them, and destroyed whole armies.

At last, about the year 1500, these faithful people, who were then called *Hussites*, were nearly destroyed and quite extinct by the tyranny of Papists; so that one might say, the witnesses are now slain and extirpated. But it pleased God to raise the spirit of *Martin Luther*, and his companion *Philip Melanthon*; also the spirits of *Zwinglius* and *Calvin*, men zealous for the religion of Jesus Christ, who pulled down the power of popes, purged the church from its impurities both in doctrine and superstitious ceremonies, and at last brought happily about the blessed reformation,

which

which increased more and more ; and fraud, arms, and power of pope and princes, availed nothing against it ; from which time the empire of the see of Rome was gradually lessened, and is lessening unto this day.

These being facts taken from history, let us see how history and prophecy agree together. The time is allotted to the witnesses to be one thousand two hundred and sixty days, which, according to our calculation, are three hundred and fifty years. If two men only were to be understood by the two witnesses, then certainly neither our calculation could be right, which, making centuries of these one thousand two hundred and sixty days, amounts to three hundred and fifty years ; and still less could that calculation agree with the life and prophesying of only two persons, which is commonly imagined by some learned men to be the true calculation, who take one day for one year, and think the one thousand two hundred and sixty days to be one thousand two hundred and sixty years. If the two witnesses were only two persons, then certainly the one thousand two hundred and

sixty

sixty days could not but be understood in a literal sense for three years and an half. But history is stubborn, and allows neither the one thousand two hundred and sixty days in a literal sense, so as to make but three years and an half; nor does it allow to take one day for a year, to make of one thousand two hundred and sixty days so many years. But if these days are taken for centuries of days, the prophecy perfectly agrees with the history, and these one thousand two hundred and sixty days amount to three hundred and fifty years.

The Revelation says in this chapter, ver. 7, 8. that the witnesses made war against the beast that ascendeth out of the bottomless pit, and that they are killed by this beast, and that their bodies lie unburied in the street of the great city, spiritually called Sodom and Egypt, where also our Lord was crucified. In ch. xvii. 11. we find, that this beast is Antichrist who makes war against the saints of God. And ch. xvii. 18. the great city is that which reigneth over the kings of the earth. Is there any thing further wanting, to shew that this city is Rome, and the beast must have his seat

fixed

fixed there? Has ever any other city extended her ruling domination over the kings of the earth but Rome? Here we find the characters all agreeing together. Rome first subdued many states and kings, when yet a republic, and continued to do so under the emperors; but Rome was no less famous for universal sway over the kings of the earth, when the popes deposed emperors and kings, and gave their crowns to whom they pleased. So they set themselves up for universal monarchs above every power, in things temporal as well as spiritual. This happened chiefly at, and after, the time of Gregory VII. who was elevated to the see of Rome in the year 1073. This tyranny could not go on long unnoticed; men of candor, learning, and piety, appeared and opposed, with writing and preaching, this unnatural corruption of Christ's religion. ^{bellicose} Rome was almost from its beginning tyrannical; given to sodomy and idolatry. St. Paul gives a full description thereof in Rom. i: 23, &c. And this city, having the dominion of the earth, has crucified our Lord; for Pontius Pilate, the Roman governor

governor of Judea, did condemn our Saviour to the cross, and the Roman emperors afterwards persecuted the Christians for three hundred years; and so this city was like unto Sodom and Egypt. Also this character evinces Rome to be that great city here spoken of.

I Who are now the two witnesses? I answer from the text, *They are the two olive-trees, and the two candlesticks, standing before the God of the earth.*

Who are the two olive-trees? The angel in Zechariah iv. answered, They are the sons of oil, i. e. two ministers ointed with the Holy Ghost, filled with divine grace and truth, with which they supply the two candlesticks, i. e. two congregations or churches, lest their light should go out. And who are these ministers, according to the history of those times? The answer is plain: they were Peter Bruis and Henry the monk; Peter Waldo and John Wickliff; John Huss and Jerome of Prague; Martin Luther and Philip Melanthon; Zwinglius and Calvin; and other pious reformers and deliverers of the church of Jesus Christ. The two churches or congregations, were at first the con-

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gregations of *Lyons* and *Albing*; the followers of *Waldo* and *Wickliff*, in different places; the followers of *Huss* and *Jerome*, chiefly in Bohemia; and afterwards the protestants, called at first *Lutherans* and *Calvinists*, and other protestant churches that arose at that time in various countries.

But should the two witnesses be so many? I answer, As by Antichrist is not meant one individual person, but all the corrupters of the church of Christ, succeeding each other in the see of Rome, together with all their devoted clergy who spread their infernal doctrines; so are the two witnesses not two individual persons, but all the witnesses of truth who opposed themselves against these corrupters, and succeeded each other generally two and two, though not always in one country together, or quite at one and the same time together. Even the text evinces it, that this must be the case; for the time allotted to these two witnesses is one thousand two hundred and sixty days, or three hundred and fifty years. There is also, after they were killed, an emblematical resurrection

resurrection assigned to them, i. e. in their successors.

Concerning the time of the prophecy of these witnesses, it exactly agrees with our calculation, and not with any other, if we consult history. The two olive-trees began their testimony in the year of Christ 1150, in the persons of *Peter Bruis* and *Henry the monk*. They were succeeded by *Waldo* and *Wickliff*; then by *Hus* and *Jerome*: these two witnesses were killed by the beast in the years 1415 and 1416; which, from the time of *Bruis*, is two hundred and sixty-six years. But the two candlesticks, the congregations or churches, above-mentioned, continued their testimony till the year 1500, when they were, to all appearance, quite extirpated, and thus the two witnesses entirely slain, by the beast. The house of Austria did the chief business to extirpate the followers of *Hus* and *Jerome*; so that these two men seemed to be killed a-new in the extirpation of their followers. From 1150 to 1500 we have exactly the space of three hundred and fifty years, the time allotted to the two witnesses.

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We will now come closer to the point, and examine, 1. The transactions of the two witnesses. 2. Their miracles. 3. Their fate. 4. Their revivification. 5. The events consequent after it.

1. The Transactions of the two Witnesses.

They prophesy with great energy; that is, they preach the gospel, instruct the people in the knowledge of the true way to heaven, and so deliver their consciences from ignorance and superstition, prevailing in their time through the wickedness of Antichrist. They detect the false doctrines of the bishop of Rome, with all the superstitious rites, lying miracles, idolatry, and corruption in the church; and so become the deliverers of the souls from spiritual servitude, the reformers and restorers of the true church. But they find great opposition; hence they are endowed with performing miracles.

2. The

2. *The Miracles of the two Witnesses.*

The great city in which they preach is spiritually Sodom and Egypt, full of spiritual abomination, whoredom, and tyranny. So likewise are the miracles, attributed to the witnesses, performed, not according to the literal sense of the words, but spiritually and prophetically. Whoever expects two prophets, out of whose mouths issues real fire, properly so called, or a flame of fire, and such other like things, to destroy their enemies, will wait in vain. Neither Moses nor Elijah have been such prophets, out of whose mouths fire proceeded; but the word of God proceeded out of their mouths, and commanded the miracles. There is a difference between the visions of prophets, and the facts of prophets. Things which prophets have done are historically related; but things shewn to them in visions are very often metaphorically proposed, and only really understood when they are come to pass; of which the visions in Daniel and some other prophets are a plain proof.

The

The first Miracle.

If any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. This alludes to the miracle of Elijah, 2 Kings i. who commanded fire to fall from heaven, and to devour his enemies. But here the fire is the power of the word of God, which comes out of their mouths and kills their enemies. It is written, *Jer. v. 14. I will make my words in thy mouth fire, and this people wood; and it shall devour them.* And, *Jer. xxiii. 29. Is not my word like as fire, and like an hammer that breaketh the rock in pieces?* The enemies of the witnesses, abettors of the beast, did every thing in their power to hurt them, to put them to silence, or force a recantation; they stirred up the princes, and kings, and common people, to extirpate the witnesses and their testimony; but in vain. *The word of God which proceeded out of their mouths, was sharp as a sword, Heb. iv. 12, like a devouring fire, Jer. v. 14.* which killed their enemies. To kill with the power of the word, is

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an emphatical expression, and signifies in this place to overcome the opposers of truth, that they become mute like the dead, to silence and stop their mouths effectually. *I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay, nor resist,* are words of Christ, *Luke xxii.*

185. So did the witnesses kill their enemies, *not* to show *The second Miracle.* John the Baptist did this to show that he was the true Elijah. *They have power to shut heaven, that it rain not in the days of their prophecy.* Elijah has done so literally; the witnesses do it spiritually. *Isaiah v. 6, 7.* is a prophecy of the vineyard of God, that it is so barren of grapes; and fertile only of wild grapes; therefore this judgment is pronounced against it: *I will lay it waste, and command the clouds not to rain upon it.* *The vineyard is the house of Israel, and the men of Judah his pleasant plant.* The Lord expected judgment; but lo! there is nothing but oppression: *he expected righteousness, and behold! there is cry.* *Isaiah xlv. 8.* *Drop down, ye heavens, from above; and let the skies pour down righteousness.* *Behold* *what* *is* *done* *to* *you* *now* *to* *you* *now*

To

To shut heaven, therefore, in this place, that it rain not, is the same as to bring divine judgment upon the unrighteous, so as to act more and more wickedly, to increase unrighteousness, to become sterl and barren of truly good works, to bury truth more and more, and to increase ignorance, superstition, and idolatry; so that error do not only lift up its head, but be even audaciously defended, according to the words of St. Paul, *2 Thess. ii. 10, 11. Because they received not the love of truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie.* The witnesses, therefore, shut heaven, that it rain not. The consequence is, that their enemies, treating their word with contempt, should more and more introduce fables and doctrines of demons into the church, and recede more and more from the doctrine of heaven; adding to their idolatry the selling of indulgencies, so called because the purchasers thereof are indulged in their sinful doings, and their sins shall be reputed no sins, or as forgiven in heaven before they are committed, because they paid money for committing them. The masses for the dead,

dead, the purgatory, &c. all which are fables, what good can come from them? Are the souls of men thereby strengthened in faith and morality? And that things have happened, in that manner, during the time of the persons and congregations above-mentioned, any one must know, who is not quite a stranger and ignorant of the facts related in ecclesiastical history.

The third Miracles to confirm a true
is The witnessess have power over the waters to turn
them into blood, and to smite the earth with all plagues,
as often as they will. These words, literally taken,
are the miracles of Moses and Aaron, performed
in Egypt; the two witnessess perform them spiritu-
ally. Waters are desirable for quenching the
thirst; when turned into blood, they are unfit for
that use. This was the case in Egypt: the Egyp-
tians were distressed for want of water during this
plague, *Exod. viii. 24.* To prove that the doctrines,
which thirsty souls must listen to, are nothing but
an abomination of cruel and bloody tyranny, unfit
to quench the thirst of souls for salvation; to prove

them to be a false comfort for the souls, not fit to refresh them, a poison to those who thirst after righteousness, is spiritually to turn these waters of unsound doctrine into blood, and to smite the earth with all manner of plagues. And so it has happened, from the testimony of *Peter Bruis, Waldo, Wickliff, &c.* unto this day. All these witnesses have incontestably proved, that the waters of popish doctrine are unwholesome; that worshiping a bishop of Rome, as the vicar of Christ upon the earth, was preferring Antichrist to Christ himself; that the masses for the dead, the monastical vows, the pilgrimages, the invocation of saints, the fastings with a full belly, as the Papists do, and other such ceremonies, were contrary to the commandments of God; and so the souls thirsting after righteousness conceived an aversion; these doctrines became nauseous unto them, as the waters were to the Egyptians, after being turned into blood. These doctrines did not afford them any more the least comfort or refreshment of their souls.

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3. *The Fate of the two Witnesses.*

The beast that ascends out of the bottomless pit, makes war against them, and kills them; and their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, see their dead bodies three days and an half, and suffer not their bodies to be put into graves; and they that dwell upon the earth rejoice over them, and make merry, and send gifts one to another; because these two prophets tormented them that dwelled upon the earth.

As the witnesses are successively following each other, not existing all at one and the same time; so their destruction did not happen in one and the same manner. But it is wonderful, that in two individual persons, *John Hus* and *Jerome of Prague*, the fate of these witnesses was quite literally fulfilled. These men began to oppose themselves against sellers of indulgencies in the year 1412. They continued their preaching three years and

and an half; the beast made war against them, overcame them, and killed them. For *Hus* was burnt in 1415, the 6th of July; and *Jerome* burnt in 1416, the 30th of May; so that they followed each other within ten months and twenty-four days. Their dead bodies were not suffered to be put into graves; for they were burnt; their ashes lay in the street.

If it appears any where, that prophecies frequently are very comprehensive, and that present things, as well as things to come, of a like nature, are connected together; that often they are fulfilled literally in some individuals, and at the same time typically in antecedent and future events; it certainly appears from this prophecy, *Hus* and *Jerome* were not the only witnesses; yet in them the prophecy is literally fulfilled. But in their persons were slain all the witnesses before them.

But as we must not absolutely stop with them, the prophecy extending further than only to three natural years and an half, because this period of time is so often mentioned in the Revelation, and means

means in other places centuries, i. e. three hundred and fifty years; it may also here conveniently be extended to that period. It is the nature of prophecies, to represent past and future events together with those that may happen now. This is plain, if we compare together what *Jeremiah* says, ch. xxxi. 15. of Rachel deplored her children, and *Matt.* iii. 17, 18. where these words are again fulfilled in the Herodian murder of the innocents at and about Bethlehem.

After *Hus* and *Jerome*, there were still their followers, then called the *Hussites*. These were almost entirely extirpated in 1500. If we reckon the time from *Peter Bruis*, 1150 to 1500, we have three hundred and fifty years; and then the witnesses were destroyed entirely.

4. The Revivification of the Witnesses.

The witnesses lie dead in the street of the great city. Peoples, kindreds, tongues, and nations, see their dead bodies three days and an half. By these four denominations is signified, that their bodies

bodies were seen by persons of various denominations. Peoples here signify a mixed crowd of common persons, or plebeians; as *Act. xxii. 40.* Kindreds; this word, in other places of the scripture, is expressed tribes, and is also used of families; and the Greek word conveys such ideas. *Act. xxvi. 7.* These kindreds, or tribes, or families, are those religious communities who derived their different names from the founders of their orders, and can be considered as so many tribes or families; Dominicans, Franciscans, Capuchins, Carmelites, Benedictines, Augustines, Carthusians, Jesuits, &c. And tongues and nations, are persons of various languages and nations, as German, Italian, Spanish, French, English, &c.

If we consider the martyrdom of *Hus*, who suffered at Constance, where the emperor, princes, bishops, abbots, doctors, and others of the nations of Europe, were assembled in ecclesiastical council against him; these four denominations were all literally true. Their curiosity, doubtless, prompted

them to behold his body burnt, and to curse his ashes. And with *Jerome* it was the same.

But there are rejoicings ascribed unto them, such as they are used to on their great festivals and religious jubilees, making grand entertainments, and sending presents one to another. If we were confined to interpret the time, here assigned, of three natural days and an half precisely, we might even here find, that in *Huss* and *Jerome* the prophecy was literally fulfilled; for, doubtless, their enemies rejoiced; and they rose again, and got life in their followers, the *Hussites*. But then in three natural days and an half the report of their death could not pervade the whole great city, which was the whole Antichristian empire; but only the place where they suffered martyrdom. And if we did confine ourselves to *Huss* and *Jerome* only, and take the three days and an half for centuries of days, it would make three hundred and fifty days, which are eleven months and twenty days; this prophecy would be fulfilled in them; for the *Hussites* in Bohemia, in 1417, 1418, 1419, took

took up arms, and under their leaders, *Zisca* and *Procopius*, destroyed all the armies in eleven battles, which the whole Roman empire could send against them; so that in them the two witnesses, whom the beast had killed, might be said to have revived again.

But to keep to historical truth, the two witnesses could not be said to be killed, as long as they lived in their followers; but when all these were, to all appearance, entirely extirpated, the two witnesses were finally killed; and then their enemies rejoiced exceedingly.

Pope *Innocentius VIII.* instituted the first jubilee, after the Albingenses were destroyed. This afterwards became a custom after destroying heretics; and upon occasion of these jubilee-rejoicings indulgencies were always imparted and sent about. They rejoiced that the witnesses were killed, because they tormented them with their doctrines, and with their swords too, when the Hussites destroyed their armies. At last, however, these poor people were overcome by the beast; they fled

fled from Bohemia to Moravia and Silesia; where their poor remnant hid themselves in woods, caverns, and rocks; and there was seemingly an end of them.

Yet, after three days and an half, the spirit of life from God entered into them; and they stood upon their feet. And a great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

It was God's gracious will, that, after the witnesses were killed by the beast, they should be restored in their invincible successors. As Martin Luther and his faithful companion Philip Melanchthon, were then not only born, but already singled out by Divine Providence, that they should deliver, reform, and restore the church of Christ. Zwinglius and Calvin were no less famous for their zeal of reforming the church. In these men were restored the two olive-trees. There soon followed two congregations or churches; the one in Ger-

many, the other in Switzerland ; the followers of *Luther*, and the followers of *Calvin*, as they were then called ; and in them the *two candlesticks* were also restored. The reformation spread itself from country to country ; and the witnesses, killed by the beast, are revived and live still.

This interpretation has nothing contradictory ; but is perfectly consonant with the nature of prophecies of former times. It was prophesied, that the prophet *Elijah* should come before Christ ; and he appeared in the person of John the Baptist, *Matt.* xiii. So the former witnesses appeared in *Luther* and *Melancthon*, in *Zwinglius* and *Calvin*, in the reformed churches of *Lutherans* and *Calvinists*, as they were then called.

They ascended into heaven ; i. e. they were triumphant under God's protection, as they are unto this day. Their enemies, the Papists, seeing this, were sorely afraid, and dreaded the fall of the see of Rome ; and it is very much fallen.

5. *The Events consequent to the Revivification of the
Witnesses.*

*At the same hour was there a great earthquake,
and the tenth part of the city fell; and in the earth-
quake were slain of men seven thousand; and the rem-
nant were affrighted, and gave glory to the God of
heaven. The second woe is past; and behold! the
third woe cometh quickly.*

*At the same hour; i.e. at the same time, that
the witnesses revived in the persons of *Luther* and
Melancthon, *Zwinglius* and *Calvin*, in the congreg-
ations or churches of the *Lutherans* and *Calvin-
ists*, there were great commotions throughout
Europe; justly compared with an earthquake.
Diets of the empire were held at *Worms* and *Augs-
burgh*, at which last city the confession of *Luther*
and his followers was delivered to the emperor
Charles V. in the presence of many princes and
states of the empire. Wars broke out between
the emperor, who defended the religion of Anti-
christ, and the elector of Saxony, *John Frederick*,
and*

and the landgrave of Hesse, Maurice. France and England were soon after in great commotions about religious matters; and the commotion did not abate till the year 1648, after a thirty years war, and the Westphalian peace concluded; which settled affairs so, that since that time Protestants are left in the peaceable enjoyment of their religion.

The tenth part of the city fell; i.e. the tenth part separated themselves from the church of Rome, All the German Protestants, the French Protestants, Sweden, Denmark, Norway, the United Provinces, and at last also England, forsook the popish church, with many more, and opposed themselves against that wicked empire of Anti-christ.

Seven thousand men were slain in the earthquake. No doubt, but that the number of seven, so famous in this Revelation, may be extended to seven times as many, and to be quite an indefinite number; for a great many have been killed in these commotions.

The Remnant were affrighted, and gave glory to the God of heaven. The remnant is a famous scriptural word, and always signifies the few real believers. The remnant, in the time of Elijah, were the seven thousand who had not worshipped Baal. The remnant, at the time of Christ, were his disciples. The remnant here are all true Christians: they were affrighted into a true repentance, and gave glory to God in heaven. Here ends the second woe. *The third woe cometh quickly;* that is to say, the last day cometh suddenly, when it is least expected, like a thief in the night;

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Trumpet VII. Ch. xi. 15—19.

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and

wast,

wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament ; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Explanation.

This trumpet announces the end of the world, the day of judgment, when the dead are raised, when all the power of worldly kingdoms is over, and Christ is to distribute rewards unto his faithful servants, and damnation to the wicked enemies of his name. This

This being an event not yet come to pass, and our explanation being entirely historical, we will not say any thing further of things which are to come. Therefore, we conclude here the First Part of this Revelation, and proceed now to events contained in the Second Part; for they are worth every Christian's meditation.

End of the First Part.



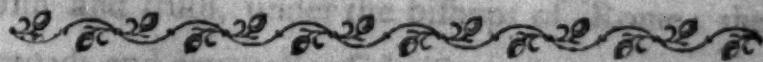


INTRODUCTION

THE

THE FIFTH, containing the Second Section of CHURCH HISTORY.

divisions; the great corruption thereof, under
many heresies; the almost entire falling away from
the true religion; the destruction of the
Churches and Monasteries in the Saracens and Turks;
the happy reformation, which is to continue to
the last trumpet's sounding the end of the
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The Second Part describes in detail all
the various events preceding the approach
of Christ's kingdom, with the particular
cause upon them from God. These events all
begin with the establishment of the church, and
reach to the day of the world's

INTRODUCTION.

HISTORICALLY EXPLAINED.

THE First Part represented the establishing of the church of Christ, under many persecutions; the great corruption thereof, under many heresies; the almost entire falling away from faith and truth, under the bishops of Rome; the inroads and conquests of the Saracens and Turks; the happy reformation, which is to continue to the last trumpet's announcing the end of the world.

And by The

The Second Part represents, in various visions, singular events happening to, and in the church of Christ; pointing out her enemies by particular characteristics, together with the judgments that came upon them from God. These events also begin with the establishing of the church, and reach to the end of the world.

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REVELATION

Of St. John Historically Explained.

HISTORICALLY EXPLAINED.

P. A. R. T. II.

Event I.

The Woman bringing forth a Male Child, and her Flight into the Wilderness from the Dragon. Ch. xii.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child,

child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold! a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads; and his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days. And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, &c.

Explanations.

the mother of Christ. Let us in the **Explanation.** see of Christ, when the was given access

This woman is clothed with the sun; she has the moon under her feet, and on her head a crown of twelve stars. Who is this woman? The bishop of Rome and his clergy make their deluded people believe, that this woman is no other than the virgin Mary, the mother of Christ; and even in their copper-plates and paintings they represent her so. They do not scruple to say, that the holy virgin ascended into heaven, was clothed with the glory here represented, and joined to the blessed Trinity; so that there is now no more a Trinity, but a Quaternity of Persons in the Godhead. For this reason they think she has a right to be worshipped, being exalted to the very glory of God.

We allow to the mother of our Saviour all due honour, and blessed was she above all the females in the world, to be made the mother of the divine Redeemer of mankind. But that she ascended into heaven, can only be proved from the Roman Catholic

Catholic almanac. *Eusebius* says, that Mary the mother of Christ died at Jerusalem in the year of Christ 48, when she was sixty-three years old.

Should we be so stubborn as to believe, that the virgin Mary, or any other saint in heaven, can hear it when we pray to them? If they can, they certainly must have a very nice hearing, to hear at such a distance! Or should we think them to be omniscious? If so, they are out of the character of created beings, and are like God himself. It is blasphemy to think so. Pity it is, that almost all good Christians have the notion, that the Devil knows all we do, speak, or think. This is a great error, and founded in ignorance. There is none who can search the hearts and reins, but God alone. He alone is omnipresent, and therefore knows all.

But suppose we should allow, that the virgin Mary ascended into heaven, and even that she was joined to the holy Trinity; yet this woman in the Revelation can never be the virgin Mary.

This

This woman appears as she has been both before and after bringing forth her son; she is persecuted by the dragon, and is nourished in the wilderness three hundred and fifty years. Do these things square with the virgin Mary? The idea will be found absurd, even if we should take the time in a literal sense, only for three years and an half.

This woman is the picture of the church of the new testament; she is clothed with the light of truth, contained in the gospel, shining forth like unto the sun; she has the moon under her feet, which is the law of the old testament. As the moon borrows her light of the sun, so whatever lustre the law had was only typical, borrowed from the more perfect things of the new testament. Hence the law is called the shadow; the gospel is called truth and reality, *John i. 17. Heb. ix. 11. Coloss. iii. 17.* She has on her head a crown of twelve stars: these are the twelve apostles; for by their ministry the church of the new testament was founded and established; and they remain unto this day the shining crown of the church.

This woman brings forth a male-child, who is to rule all nations with a rod of iron. Who is this child, but Christ himself? For of him is said, *Psalm ii. 9. Thou shalt break them with a rod of iron.* And *Rev. ii. 27. And he that overcomes shall rule the nations with a rod of iron, as I have received from my Father.* With these texts may be compared *Rev. xix. 17.* This son was caught up unto God, and to his throne. Who can here be so blind, as not to see the ascension of Christ into heaven, and his being seated at the right hand upon the throne of his Father? And from this time the flight of the woman into the wilderness must be counted; for very soon after his ascension into heaven, the church was in great danger from the dragon of being swallowed up.

No one can object, that this child was caught up into heaven as soon as born; but Christ after his resurrection from the dead, and not after his birth. Pray, who can that male-child be, that was caught up into heaven directly after he was born, if Christ is not this child? Let us consider these things scripturally, and we shall find no contradiction.

dition. The birth of Christ comprehends all that the Messiah was to do. The end for which he was born was, the redemption of the world; and when he rose from the dead, his work was completed. Christ says to his disciples, *Matt. xix. 28.*, *Ye, who have followed me in the regeneration,* i. e. as the Saviour of the world. And hence Christ is so often called *the first-born from the dead*. There is a passage in *Psalm cx. 3.* which, according to the Hebrew text, runs thus: *Thy people, in the day of thy power, shall be munificent women, in the ornament of holiness: they will come before the morning; but thy birth shall be with the dew.* So the Spirit of God has foretold the woman, who came to the sepulchre of Christ very early with spices and ointments, to anoint the corpse of the Lord: but he was risen from the dead before, which is called his birth.

Therefore, no doubt can remain, that Christ is this male-child, and that his being caught up into heaven to the throne of God, is his ascension, and that thus he was snatched from the dragon. But the woman was not yet safe; the Devil raised persecutions

secutions against the church, both from the Jews and Gentiles; but Providence took her under its powerful protection.

That the dragon is the Devil, is plain from the ninth verse. Why he is represented with seven heads and ten horns, shall soon be taken notice of. At this time he was cast out of heaven by Michael the archangel, when Christ entered it in triumph; that is to say, his power over mankind, the fallen race of Adam, was taken from him; the power of the Devil over mankind was sin; sin was now expiated by the sufferings and death of Christ, and therefore his power dwindled away; righteousness became triumphant in the life and exaltation of Christ. We read thereof, *Heb.* ii. 14, 15. *2 Tim.* i. 10. *Coloss.* ii. 15.

Satan wanted to be revenged; and as he had still subjects enough on the earth, the stubborn unbelievers of the Jews, and the idolatrous Gentiles, he raised persecutions from them against the church, meaning to destroy her; and that is the flood of water which he cast out of his mouth after the woman,

woman, ver. 15. *In heaven was joy; but affliction came on the earth*, ver. 12. Yet his time was determined. The church grew under these afflictions; the earth swallowed up the flood; that is, the martyrs suffered the rage; but the church remained safe, in a state of obscurity and humbleness, three hundred and fifty years; the beginning whereof falls in the year of the sufferings, death, resurrection, and ascension of Christ, which was the year 33. The persecutions lasted till the time of *Constantine the Great*, in the year 310, when the church began to come forward out of the wilderness: but Satan soon after reared up his head once more under *Julian the apostate*, who reigned from 361 to 363. But God removing him, the church came more and more out of her obscure state; and was never more conspicuous than in the reign of *Theodosius the Great*, who reigned from 376 to 395. If we take the year of Christ 383, which was the seventh year of the reign of *Theodosius*, who was so studious for the glory of the church, and deduct thirty-three years, the time of Christ's ascending into heaven, there remain three hundred and fifty years, the time fixed above.

*The two Beasts.**I. The Beast with seven Heads and ten Horns.*

Ch. xiii. xvii.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion ; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were, wounded to death ; and his deadly wound was healed ; and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast ; and they worshipped the beast, saying, Who is like unto the beast ? Who is able to make war with him ? And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to make war forty and two months. And he opened his mouth in blasphemy against God, to blaspheme

pheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Ch. xvii. 7—11.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and there are seven kings; five

are

are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Explanation.

In these two descriptions every thing is characteristic, to shew the rise, nature, place, and changes of this beast. It rises out of the sea and bottomless pit, and is the same beast that has killed the two witnesses. The rising out of the sea means out of a turbulent multitude of peoples, nations, tongues, and generations. Ch. xvii. 15.

And the angel said to me, The waters which thou seeest, on which the whore sitteth, are peoples, and multitudes, and nations, and tongues.

The figure and nature of this beast is singular; for it has seven heads and ten horns, like the dragon. These things cannot come together in any one individual. But we learn, that the seven heads in the first place signify seven mountains, or hills,

hills, on which the woman fitteth; and *the woman* is, according to ch. xvii. 18. *the great city which reigneth over the kings of the earth.*

If the pope himself reads these words, he cannot but confess, that the great city is Rome; for no other city ever had such an extended empire over the kings of the earth. There may be many a city standing upon seven hills; as it is said of Constantinople, of Lisbon, of London, &c. But take all the characteristics together, and they will square with no other city than the city of Rome; for no other can be said to have held the reign over the kings of the earth; and it was common among the Roman poets to call Rome, *Urbs septicollis*, i. e. *the city upon seven hills.*

This being plainly the case, we know now where the beast is, and the whore carried by the beast. The seven hills agree with the situation of Rome, and her reign over the kings of the earth agrees with her power.

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In the second place, *the seven heads denote seven kings*; *five are fallen*, *one is*, and *the other is not yet come*; and when he cometh, he shall continue a short space. Here the Roman empire is represented in a full light, as it collected its lustre and increase to the utmost, and as it changed, and decreased, and rose again, but in another shape and form.

The grand Roman empire rose successively, by swallowing up former monarchies and the kingdoms that sprung from them. The seven heads of the beast were not co-existent: there was a time when the beast had but one head; and, indeed, the head was always but one at a time: the heads succeeded each other, though the beast remained always the same. We see this from the explication, *five are fallen*, and consequently are no more: *one is*, the sixth only, in the time of St. John: *the other*, who is the *seventh*, is not yet come; for he could not come until the sixth was removed.

Who are now these seven heads, or seven kings? Certainly not things co-existing together. Some learned men have counted the seven heads to be seven

seven changes in the government of ancient Rome;

1. The kings. 2. The consuls. 3. The dictators.
4. The decemvirs. 5. The military tribunes. 6. Cæsars, or emperors. 7. The exarchate. This is a wild and inconsistent explication of the seven heads, or seven kings. Did these changes absolutely follow each other? Where can it be said, that there were no consuls when there were dictators, or tribunes, or Cæsars? This explication, therefore, is deservedly rejected.

The seven heads of the beast were seven kings, not seven forms of government. These kings were, 1. The Assyrian or Babylonian monarch. 2. The Persian monarch. 3. The Grecian monarch. 4. The king of Syria. 5. The king of Egypt. These five were fallen at the time of St. John; for they were all swallowed up by the Roman empire. 6. The Roman monarchs, who then existed at the time of St. John. When the Roman monarchy became extinct with *Momyllus Augustulus*, in the year of Christ 476. Italy was torn to pieces by various barbarous nations, till at last the Longobards erected their kingdom in Italy, which

A. C.
476.

which they called Longobardia, and is unto this day called Lombardy. They established themselves in the year 568, and continued under twenty kings two hundred and six years. So the sixth head being gone, there came, 7. The Longobards, who flourished but a short time, and were obliged to give way to the eighth.

It is necessary not to assert any thing without argument, or without proving its consistency with historical events. Here is a beast like unto the dragon. The dragon is the old serpent, the Devil, and Satan, the enemy of the church of God from the beginning. Why is he represented with seven heads? Because he exerted his power against God and his saints, and caused himself to be worshipped in idols, images, and statues, or in planets and fictitious deities, in these seven empires. But the beast, here represented, is only the Roman monarchy, and the same with the fourth beast in *Dan.* vii. of which we shall give the history and explanation in the sequel of these dissertations.

The seven kings being gone, or the Roman monarchy vanished away, and being extinct in Italy, the proper seat of this monarchy, there arose the *beast that was, and is not, and ascendeth out of the bottomless pit*. It was really the former beast, but in a different shape and other features; and this beast was the *eighth*, and yet is *one of the seven*.

This beast was, as long as the Roman emperors were in being; *it is not*, as soon as the imperial and regal dignity ceased in Italy, who had power over the city of Rome; and this beast came again in the shape of a bishop, who changed the temporal into a spiritual monarchy. For the bishops of Rome reigned now with as great a sway over the kings of the earth, as ever the emperors did. They wore a triple crown; they deposed emperors and kings, disposed of empires and kingdoms, decided between the Spaniards and Portuguese, what should be the share of each of these powers in the discovery of the East and West-Indies, and America. They reigned over the consciences of all Christians; they reigned over heaven and earth,

earth, and over Christ himself; abolished the reading of the word of God, changed his divine institutions in the use of the Lord's supper, made saints to be worshipped, introduced the idolatry of worshipping images and statues anew; and every thing they commanded was to be observed, as if God had spoke from heaven. So did the bishops of Rome. Therefore, this is a marvellous beast, more so than the former, whose power was only temporal; but the power of this beast was equal to the power of God in heaven. This then is the eighth, according to *Rev. xvii.*

We proceed now to the other characteristics of this beast. *The beast was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.* This description of its form agrees with the *beast that was*, i. e. with the Ethnic Roman empire, and with the beast that came again, i. e. with the Antichristian Roman empire. In both we find the cruelty of the leopard, the raging of the bear, and voracity of the lion. These things are explained more at large in the vision

vision of Daniel, in the description of his fourth beast, *Dan.* vii.

The dragon gave him his power, and his seat, and great authority. The dragon ruled himself, as long as the ancient religion of Rome was in vogue. He then had the *power*, and the *seat*, and the *authority*. He governed the empire of the Romans, instigating the emperors to all manner of vices; he had the *seat*, or the throne, being worshipped in idols, like a god; he had the *authority* to dictate to the world commandments contrary to the commandments of God. This was the time of which St. Paul spoke in *Ephes.* vi. 12. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* The explication of these words can be given in a couple of lines. The Christians had to struggle not with the temptations of their own flesh and blood, but with princes, kings, and emperors, who were all of them governed by the dragon and his evil spirits.

But

But now, the dragon seeing, that with the emperors becoming Christians he was to lose his *power, seat, and authority*, he gave them to the beast rising out of the sea, out of the bottomless pit. With the popes there was revived the ancient tyranny of the emperors, the ancient idolatry under other names: the statue that was called formerly *Jupiter*, was the same, but now called *St. Joseph*; the statue that was formerly called *Venus*, or *Diana*, was now called *St. Maria*, or any other saint. And the people unto this day worship them. So the dragon has managed his affairs very well, being still worshipped in images, though with different names. Whoever disbelieves these things, let him read *Brydone's Tour through Sicily and Malta*. This was the *power and seat* of the dragon, which he gave to the beast; and *great authority*; no less an authority than that of a god, to command what he pleased, though contrary to the commands of God in holy scripture. Whoever doubts what I say, let him read the history and transactions of the council of Trident, held at Trident, or Trent, in 1544, and ended in 1564; where he will find what authority the bishops of Rome assumed to themselves,

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and

themselves, in contradiction to the church, emperors, kings, scripture, and the authority of Christ himself.

Another characteristic: *One of the heads of the beast was wounded to death, or slain; and his deadly wound was healed, and all the world wondered after the beast.* This characteristic of the head that was slain, or wounded to death, agrees with the time when the Longobardic kings made an end of the emperors of Rome in the emperor *Momillus*, as above mentioned; but the head or empire was restored in that beast that was the eighth, not in *Charles the Great*; for though in him was revived the name of a Roman emperor, it was not the Roman empire he governed; he only received that title from the beast at Rome; and so it was transferred to the Germans. The head that was slain was restored entirely in the bishops of Rome, who reigned again over the kings of the earth, as ancient Rome had done. And as this was a wonderful thing, so *all the world wondered after the beast*, being worshipped by the deluded people, sunk in ignorance and superstition.

Another characteristic: *They worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?* They worshipped the dragon. The dragon is the Devil. He was worshipped anciently in fictitious deities, idols, images, and in departed emperors. It was customary at Rome to deify, or number among the gods, those emperors who departed this life, and even such as had been the most wicked monsters in their life-time. This was not merely an ideal deification; their images and statues were erected; they had altars built them, priests appointed, and offerings made to them; and the people were commanded to worship them. Shall we say, that this was a worshipping pleasing to God? No; but it pleased the Devil; for he was worshipped by this erroneous religion.

Rome did revive this custom, or rather continued it. The popes have made saints to be worshipped; their images and statues are found erected in all the Roman Catholic churches; the saints have their chapels and altars, and priests are ordained

ordained for their service, and the people commanded to worship them, and bring their offerings. And they have as many such saints, as the ancient Gentiles had deities, both males and females. And so we see, that the dragon, anciently worshipped in deities, images, and idols, is worshipped again in the same kind of beings. This is the worshipping of the dragon.

But they worship also the beast. Who knows not, that the bishop of Rome must be worshipped, his commands obeyed, and even his slipper kissed? Who can be ignorant any further, that this beast, who is the eighth, must be sought for at Rome?

They say, *Who is like unto the beast? And who can make war with him?* So it was in former times. No bishop, no king, no emperor, could be equalled with the bishop of Rome; the thunder of his bulls did strike them all down. Opposing the pope was opposing the Power in heaven, as many kings and emperors have experienced.

Another characteristic: And there was given unto this beast a mouth speaking great things and blasphemies; and power was given unto him to make war forty-two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell on earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Who has ever spoke such great things as the bishop of Rome, who says, That he is the vicar of God and of his Christ on earth; that he is infallible? Who ever did pretend to have power from God of indulging sinners in their sins, by selling to them indulgences for committing sins? Is not this making God a wicked Being himself; and doing it in the name of God, is not this blaspheming his name? Who did in all Christendom, or even in the whole world, do such things, or pretend to a right of doing them, except the bishop of Rome?

Let

Let history speak, to prove the contrary. But the bishop of Rome and all his clergy own it as fact, and glory in it; and all the deluded people worship him for it. ^{to} I think this is quite sufficient for an explanation of this text. ~~and this sheweth~~
~~concerning him that~~
~~arrived not glorified and blessed now~~
However, it is mentioned, that *he makes war forty-two months, and that this war is against the saints, and that he overcomes them.* He could not make war against the saints, before the saints opposed him. This opposition began with *Peter Bruis* in 1150, and lasted till the reformation, as we have shewn above, treating of the two witnesses; and this comes again to our calculation of the forty-two months making three hundred and fifty years. It is true, some editions have, *that power was given him to continue forty-two months:* but this is a mistake, which we can see, if we compare with this text the fourth beast in *Dan. vii.* where it is said, that the saints should be given into his power, *a time, times, and an half;* which we have already sufficiently shewn to be the space of three hundred and fifty years; for the fourth beast

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beast in Daniel is the very same with this beast, as we shall see by and by.

One characteristic more of this beast, and we have done with him in this place. *He has not only seven heads, but likewise ten horns.* The difference between him and the dragon is, that the dragon has crowns on the heads, the beast not. The beast has crowns on the horns, the dragon not. What is the meaning of this difference? The seven heads belong to the *beast that was*, the Roman empire, collected out of seven heads, each of which had a crown; and the dragon reigned in them: for this reason the dragon wore the crowns on his heads. But the beast was the eighth, springing up from the destruction of the seven; therefore, the seven heads are without crowns. The ten horns are ten kings, who were not, as long as the dragon reigned: therefore, his horns are without crowns. But the ten kings arose with the beast that was the eighth: therefore, the horns of the beast are adorned with crowns.

The ten Horns, signifying ten Kings, arising out of the Roman Empire. Rev. xvii. 12, &c.

The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. Ver. 13. These have one mind, and shall give their power and strength unto the beast. Ver. 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings; and they that are with him, are called, and chosen, and faithful. Ver. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. Ver. 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Explanation.

Explanation.

Ancient Rome rose to her greatness by conquests. When the Roman empire was in its height, it comprehended all the following countries: 1. Italy. 2. Spain. 3. Gaul or France. 4. England. 5. Germany, to the southern banks of the Danube. 6. Dalmatia or Illyricum. 7. Panonia, now called Hungary. 8. Greece. 9. The Lesser Asia, now called Natolia. 10. Syria. 11. Armenia. 12. Persia. 13. Egypt. 14. Africa, now called the Coast of Barbary. Such was the extent of the Roman empire. This extent arose successively, by conquering the three monarchies preceding that of Rome, and the kingdoms of Syria and Egypt; and so it was represented prophetically as a great beast, both in Daniel and the Revelation. But then this empire, having passed its zenith, came to a decline; and within Italy itself the kingdom of the Longobards was erected. These are the seven heads of this beast: they arose successively and collectively. But the

ten horns signified a separation, and kingdoms into which this great empire should be divided.

Indeed, when we look upon the kingdoms and states, sprung from the separation and division of the Roman empire, as they now-a-days exist, they are very numerous. In Italy itself is, 1. The ecclesiastical state, belonging to the pope: 2. The kingdom of Naples and Sicily. 3. The kingdom of Sardinia. 4. The republic of Venice. 5. Of Genoa. 6. Of Lucca. 7. The dutchy of Tuscany. 8. Modena; and many other principalities and states. But there were torn from the Roman empire, 1. Spain. 2. Gaul or France. 3. England. 4. Germany, as far as the Romans possessed it. 5. Dalmatia. 6. Panonia or Hungary. 7. Greece and Asia Minor, together with Syria, Armenia, and Egypt. 8. Persia never continued long under the Roman yoke, but shook it off very soon again. 9. The Coast of Barbary, formerly called Africa, was and is now possessed by the Saracens and Turks. And there was a total separation of the ancient Roman empire.

We are not to consider here into how many parts, states, or kingdoms, the Roman empire was at any time divided, for an explication of this prophecy. The text is again characteristic, and speaks only of ten kings arising out of the Roman empire, who, *first*, shall reign with the beast; *secondly*, give their power and strength to the beast; *thirdly*, make war with the Lamb and his saints; and, *lastly*, hate the whore, make her desolate, strip her, eat her flesh, and burn her.

It ought previously to be known, who that whore is. For the beast and the whore are not the same. The whore is carried by the beast, ch. xvii. And as we have proved, that the beast is the Roman empire, and his seven heads the conquered monarchies and kingdoms, to which the eighth succeeded, the empire of the bishop of Rome, in another form; so we must say, that the whore is the city of Rome standing upon seven hills, and the whole spiritual extent thereof; I mean the whole church under the dictates of the bishop of Rome; which we shall prove more at large in its proper place.

The

The ten kings, therefore, are not every state or kingdom arisen from the Roman empire; but only such ten kings as *reign with the beast; give their power and strength to the beast; make war with the Lamb and his saints, and are overcome by the Lamb; hate the whore, make her desolate, strip her naked, eat her flesh, and burn her.*

Which are these ten kings? I answer, As the seven heads arose successively, so the ten horns did not arise at one and the same time. But it is a characteristic of them, that they all did *give their power and strength unto the beast, and made war against the Lamb and his saints*; i. e. they were all obedient servants unto the dictates of the bishop of Rome, and executed his mandates for a certain time. This whole vision of the ten horns is as yet only fulfilled in part; the end thereof is not yet come, as we may easily infer from the text in ch. xvii. Therefore, we must not imagine, as if these ten kings were all the divisions into which the Roman empire was divided, nor that this division into ten kingdoms is to be sought for at a certain time. For not all the kingdoms that

sprung from the Roman empire, are meant here; but only such as gave at first *their power and strength to the beast*, and afterwards made, in conjunction with the beast, war against the Lamb and his saints; and at last did hate the whore, made her desolate, stripped her naked, ate her flesh, and burned her. It is enough, that these ten kings did arise out of the Roman empire; it matters little, at what time they did arise.

Out of the Roman empire arose, 1. Spain. 2. France. 3. England. 4. The emperor of Germany. 5. The kingdom of the Longobards. 6. The Exarchate, which was part of Italy, possessed by the eastern emperors who resided at Constantinople, and governed these dominions in Italy by an exarch or governor, from which it was called the Exarchate. 7. The kingdom of Hungary, formerly called Panonia. Out of the kingdom of Spain are arisen, 8. The king of Portugal. 9. The king of the two Sicilies. 10. The king of Sardinia. It would be inconsistent with the vision of St. John and with history, to reckon among these ten kings the Turks or the Saracens,

on

on the coast of Africa, who really did rise out of the Roman empire. But they never did give their power and strength to the beast; and therefore only such are meant that gave their power and strength to the beast. Other kingdoms, as Bohemia, Poland, Russia, Prussia, Sweden, Denmark, cannot be counted among the ten horns, because they never did belong to the Roman empire.

The ten kingdoms above mentioned, were all such, and some of them are unto this day such as gave their power and strength unto the beast. Before we go further in this disquisition, let us take notice of the fourth beast in Daniel; for it belongs to the explanation of this vision in the Revelation. leave no room to mistake either the

The fourth Beast in Dan. vii. 7, 8.

Behold! a fourth beast, dreadful, and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet; and it was
diverse

diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and behold ! there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and behold ! in this horn were eyes like the eyes of a man, and a mouth speaking great things.

Ver. 11.

I beheld, because of the voice of the great words which the horn spake ; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Ver. 21.

The same horn made war with the saints, and prevailed against them.

Ver. 23, 24, 25.

The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms,

doms, and shall devour the whole earth, and shall tread it down, and break it in pieces. The ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time.

Explanation.

The whole of this beast and its horns is again characteristic; that is to say, such marks thereof are given, as leave no room to mistake either the beast or the horns. It is agreed by all the learned commentators, and plain enough from history, that the three preceding beasts are the three monarchies of Affyria, Persia, and Greece. And so it is as plain, that the fourth beast is the fourth monarchy, that of the Romans, which was more powerful, more extensive, and stronger than the

three

three former; carrying all before it, and swallowing up all, almost every where. This fourth beast cannot be any other than the Roman empire.

If what I shall say here were not for setting other arguments into a clearer light, I would be silent; for it is base to censure persons of probity and learning for some of their human errors. But as my intention is not to deprecate characters, I will only take notice of the erroneous opinions I have met, concerning this fourth beast in Daniel; and its ten horns, and the little horn with eyes and a mouth speaking great things.

It is erroneous to say, that this beast was the Syrian kingdom, and that the ten horns were those ten kings who succeeded each other therein, beginning with Seleucus the founder thereof; and that *Antiochus Epiphanes* was the little horn. The Syrian kingdom did spring out of the Grecian monarchy, and was one of the four heads observed in the third beast; for *Alexander's* empire, represented by the third beast, was after his death divided into four kingdoms of less power than his was;

was; but this fourth beast is represented as a great deal more powerful than those that were before it. Again, the king of Syria was always but one king, because the kingdom was but one, though we may count ten persons succeeding each other; but the ten horns are ten kingdoms, each having a king. And as neither the beast, nor its ten horns, can signify the Syrian kingdom; so the little horn cannot mean the blasphemous tyrant, *Antiochus Epiphanes*, though he is the little horn in *Dan. viii.* 9, 23. but not here. See the inconsistency; the four beasts are four great kingdoms; and after their destruction follows the fifth, the kingdom of Christ, whose power extends over the whole heaven and earth, and is everlasting. This is likewise represented in the image which king Nebuchadnezzar saw in a dream, *Dan. ii. 31*, &c. There are four kingdoms or monarchies, and the fifth was the kingdom of heaven, i. e. the kingdom of Christ and of his saints. If the kingdom of Syria was the fourth beast, then certainly the monarchy of Rome was a fifth beast, and the kingdom of Christ did not then succeed the fourth, but the

fifth monarchy ; which is contrary to every character, and to every word of the text.

It is as erroneous an opinion, to take this fourth beast for the empire of the Saracens and Turks ; for this succeeded, and was long posterior to the Roman empire ; nor will the ten horns square with it. The little horn has puzzled the interpreters, which had eyes and a mouth, and spoke great things, and blasphemed the Most High, and made war with his saints. Since Antiochus Epiphanes has done so, they thought he was meant ; and since Mahomed has, in some respect, done so too, they applied it to him. But this is not sufficient, when only one or two particulars agree to a thing ; all the characters must be taken together, and they all must agree in the subject described.

We see here in Daniel, the great, strong, terrible beast, which devours all kingdoms on earth, and treads the rest down with his feet. The rest, the other insignificant princes and states. That was the Roman empire. Out of it arose ten kings,

the

the same we have mentioned above: 1. The Exarchate. 2. The kingdom of the Longobards. 3. The new emperors of the Franks, or Germany, called kings of the Romans. 4. Spain. 5. France. 6. England. 7. Portugal. 8. The two Sicilies. 9. Sardinia. 10. Hungary.

Before the little horn arose, three horns were plucked up by the roots: 1. The Exarchate was extirpated. 2. The kingdom of the Longobards was extirpated. 3. The authority of the emperors over Rome was extirpated. And then a little horn, a bishop of Rome, grew up in their stead, assumed the great power of a king of kings, and lord of lords; blasphemed the name of the Most High with his lying authority and false doctrines, and made war with the saints. And that we might not mistake him, two other marks are added, the changing of the times and of the law. Indeed, no one can change the times, and alter their natural course; but *Gregory XV.* has changed or altered the almanac; and though this may not just be a sinful transaction, yet it is a mark that points out the little horn. But this horn has also changed the

law:

law: by the law is here not understood the law of Moses, nor the political law of the worldly states; but the divine commandments of Christ, the spiritual law of the gospel, the constitutions of the church of Christ, which were in a manner put aside, traditions introduced, and the commandments of this horn, of this bishop of Rome, elevated above the word of God and his apostles.

Here, therefore, is the fourth beast of Daniel, the same with the beast in the Revelation. The Roman empire, collected and subsisting in seven heads, divided and producing ten horns; and after the plucking up of three, the beast arose a-new in the little horn, and was the former beast again in another shape, forming the eighth head, which was one of the seven.

Continuation.

II. The Beast with two Horns. Ch. xiii. 11—17,

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he

he spoke as the dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell thereon, to worship the first beast, whose deadly wound was healed. And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, and that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Explanation.

Explanation.

This vision is no less characteristic and descriptive than the former. There are now three in company, the dragon, the beast with seven heads and ten horns, and the beast with two horns. This beast is called the false prophet, *Rev. xvi. 13.* for there St. John saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. And that we may not doubt of this false prophet's being this second beast with two horns, we may but read *Rev. xix. 20.* and compare it with our beast. *The beast (meaning the beast with seven heads and ten horns) was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.* The beast with two horns seduceth them that dwell on the earth with great miracles and wonders, which it does before the former beast, and gives the mark of that beast to them that worship his image. The false prophet does these things, goes hand in hand

hand with the beast, has the same duration, the same fate; and they perish together. Therefore, we can surely conclude, that the beast with the two horns and the false prophet are one and the same.

Since *Mahomed* is eminently called among Christians the *false prophet*, some interpreters thought he was pointed at in this vision. And, indeed, he was a false prophet; he deceived them that dwell on the earth. But this is only one characteristic: all of them can never be applied to him. It is, therefore, always necessary, that all the characteristics be taken together for determining the subject, or we shall be led into error.

The origin of this second beast is, that *it came up out of the earth*. The former beast *came out of the sea*, out of the bottomless pit, ch. xi. 7. *The waters are peoples, and multitudes, and nations, and tongues*, ch. xvii. 15. Beasts coming out of the sea are monsters, rising with the noise of the waves; and so was the rise of the Roman empire under continual wars. What rises out of the earth, grows gradually and quietly. This is the rise of this our second beast.

The

The form of this beast is, that it has two horns; it is like a lamb; however, it speaks as the dragon. The ram with two horns in *Dan.* viii. 20. signified the kings of Media and Persia. The kings of Media and Persia were both one king, to whom these two kingdoms were subject; and the first king was *Cyrus*, followed in the same manner by his successors. The two horns of this beast, therefore, signify likewise two powers united together. Its outward appearance is that of a lamb, innocent, harmless, and holy; but it speaks as the dragon, asserting, supporting, and defending the power, the seat, and the authority of the former beast, which the dragon had given him, and seducing those people who dwell on the earth, and taking every where the part of the great beast.

We cannot take this second beast for any other than the superior clergy of the church of Rome. We know, that they have a double power; especially those of the German Roman empire. The archbishops, and bishops, and great prelates, are

all spiritual and temporal lords; being heads in the church, and at the same time sovereigns of countries and subjects, having their courts, ministers, and armies. These are the two horns. They, in outward appearance, are holy, grave, and good men; but with all that, they assert, defend, and support the Antichristian power, seat, and authority of the pope and his large empire; knowing, that if he should dwindle into nothing, their power, fees, and authority, would dwindle away too. And in this their behaviour is not lamb-like, but approaches to the behaviour of the dragon.

The *deeds* of this beast are here likewise described. *It exerciseth all the power of the first beast before him, i. e. in the presence of the first beast; and causeth the earth, and them who dwell thereon, to worship the first beast, whose deadly wound was healed.* This wants no explication; for all men know how these lords, and all the clergy of the Roman church, magnify the head of their church, and make him revered by the people, as if he were a god. And they exercise or put in execution his commands, and consequently practise his power;

but not as sovereign pontiffs themselves: but they do it by his authority, and that is expressed before him, or in sight of him. And this is the first deed of this second beast.

The second act of this beast is, that it does great wonders, so that it maketh fire come down from heaven upon the earth in the sight of men. Is not this the sacred fire of the holy inquisition, with which heretics are burnt? Doubtless it is; for it comes down from the holy tribunal, as from heaven, in the sight of men.

The third act of this beast is, that it deceives them that dwell on the earth by the means of miracles.

What miracles? False miracles, lying miracles. An image of the virgin Mary shedding tears; the liquifying of the blood of St. Januarius; and such like stuff, which the wiser among the Roman-Catholics confess themselves to be nothing but priest-craft. The poor, ignorant, and innocent people are thereby deceived, and led to idolatry. St. Paul has spoken of these miracles in 2 Thess. iii. 11. *For this cause, that they received not the love of*

the truth, that they might be saved, God will send them
strong delusions to believe a lie.

The fourth act of this beast is, saying to them that
dwell on the earth, that they should make an image
to the beast which had the wound by the sword, and did
live, or was healed. How exactly prophecies dis-
tinguish things, in order not to confound readers
thereof. The beast that had the deadly wound
was the Roman empire in its first and ethnic state,
when it was all idolatry. Here comes a beast,
after the gospel had pulled down all the filthy
deities, that raises an image of that idolatry. They
were not the same gods which were formerly wor-
shipped; but idols that represented them: not
Jupiter, but the image of Jesus; not Saturn, but
the image of Joseph; not Venus, but the image
of Mary; not Flora, but the image of Veronica;
not Hercules, but the image of Anthony; and so
on. Herewith idolatry was restored; but not in
fictitious gods; only in saints. And the people
were ready to do so, because ignorance always
will have some worship of beings visible to the eyes,
and of images representing those who were saints

indeed,

indeed, or preached up as saints, though they were no more than others of the sinful race. Herewith idolatry was established a-new, so beneficial to the Roman clergy, because it brought the offerings of the deluded multitude into their pockets.

The fifth act of this beast is, that it gave life unto the image of the beast, and that the image of the beast should speak, and cause those who would not worship the image of the beast to be killed. To give life is, to restore a dead being to life. To make an image speak is, to tell fables and dreams of the saints and their images, and propose them to the people in sermons and discourses; as the preachers of the Roman Catholic church really do; of which I have very often been an hearer myself. By this the idolatrous worship was restored; the ignorant people made zealous against the heretics who would not worship the saints and their images, but God alone; and the most rigorous methods were used against them. They were hated, excommunicated, and killed, according to the words of Christ, John xvi. 2. *They will put you out of the synagogues; and whoever killeth you, will think he doth God a service.*

The

The sixth act of this beast is, that it causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name. What do these things mean? Who are the buyers and sellers? What are these marks? Reader, be cautious, and do not think here of merchants in the common way buying and selling their goods. The Papists have a sacred commerce; they sell and buy relics; they sell and buy indulgences; they sell and buy redemptions out of the purgatory; they sell and buy *Agnus Dei*, rosaries or beads, by which they say their prayers. And a great many things more could be added, if we had a mind to be prolix in these things. We are also to observe, that here the prophecy uses the disjunctive particle, *or*. This very word makes the speech plain; for some of them have the mark of the beast; some the number of his name; others have all these things together. In this descriptive manner, both lay-people and clergy are comprehended among the buyers and sellers.

It is well known, that the monks have the tonsure on their heads; it is also well known, that by the Roman Catholic ordination of priests they are ointed upon their foreheads and thumbs of the right hand. It is well known, that they oint the foreheads of their community at the time of confirmation; and the extreme unction, when a person is going to die, is done in the same manner. It is further well known, that the Roman Catholics say their prayers to the number of the beads of the rosary in their hand. It is also known, that the bishops of the Roman community use their authority in the name of the pope in being; and if he is the second, third, &c. of that name, they likewise add the number of his name. Therefore, it is plain, that they who would buy and sell, must have the mark on their right hand; i. e. the ointing of the thumb of their right hand, the ordination of the clergy, or on their foreheads, the tonsure of the monks, or the tonsure of their clergy in general. The common people who would buy and sell, must have the ointment on their foreheads, which they receive in confirmation. The bishops, archbishops, cardinals, &c. must have

have the name of the pope, or else with the name likewise the number of his name. For instance, they say, "We by the grace of God, - - - - - " in the reign of the Holy Father Gregory VII; &c. What we have proposed here, cannot be controverted; for every thing is confessedly true, and cannot be applied to any other being upon earth, as history is witness.

Here is wisdom: let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred and three-score and six.

First, I would observe, that the Greek text does not say, *Let him count the number of the beast*; but, *Let him calculate the number of the beast*. As much as otherwise *counting* and *calculating* may be synonymous terms, and used one for the other, here certainly they are not synonymous; but *calculating*

lating conveys the proper idea, which *counting* does not, as we shall see in the sequel.

This famous number has been attempted by many learned men, with indifferent success. Some thought it meant the time of the nativity of the Antichristian empire; and they fixed the year of Christ 606, when Boniface III. obtained the liberty from the emperor Phocas of taking the title of General Bishop. But there being sixty years wanting, to complete the whole number, they added sixty years before the birth of Christ, which is the year in which Pompey the Great made himself master of Judea. I will not say much about this event; for it is attended with doubts; and, at least, so much is certain, that Pompey then did not reduce Judea into a Roman province. This opinion also does not much agree with the text; for the number of 666 is not said to be the number of the time of the beast, but the number of his name. Besides, I cannot see how the year of the nativity of Antichrist could be a characteristic, and serve them that would buy and sell for a privilege.

Other learned men did think about the name of some one, whom they believed to be Antichrist, and to find this number in the letters of his name, or in his title, or in both. So, for instance, as the pope calls himself the vicar of Christ, they formed his title thus: VICARIVS FILII DEI. It is true, the number of 666 is contained in these words; for the numerical letters are DCLVVIIIIII, i. e. DCLXVI. But we find real names, in which this number is contained; for instance, the name of the king of France, LVDOVICVS.

Here is D - 500

C - 100

L - 50

V - 5

V - 5

V - 5

I - 1

666

But who would say, that the king of France is Antichrist? And when has this name served as a

privilege for those who were buying and selling ?
It may be contained in other names too.

Others have given us to understand, that this number is contained in words perfectly agreeing with Rome ; but of these words one is Hebrew, the other Greek ; and they are these :

Hebrew, ROMIITH ; Greek, LATEINOS.

It is true, these words contain the said number, according to the letters of these two languages ; but the two words are only adjectives, *Romiith* signifying Roman, and *Lateinos* signifying Latin. These are not names of a man ; and therefore the number contained therein is not the number of the name of a man.

We are to consider, that those who would buy and sell, must have either the mark of the beast, or his name, or the number of his name. These words are disjunctively proposed with the words *either and or* ; that is to say, some must have the mark, others must have the name, others the number.

Other

number of the name. We are also to observe, that it is called *the number of the beast*; *the number of the name of the beast*; *the number of a man*. Therefore the beast has a name, the beast is a man, and has the name of a man. The singular number in the word *man* is not to be urged, though there is a reason why it is expressed in the singular number, and not in the plural; there being pointed out thereby men succeeding one another. The reason of the singular number is, because each in succession is always but one of his own name in the singular number, and of the number of his own name, belonging but to him alone. What then is now the number of the name? Take it in a few words: emperors, kings, princes, and popes, have a number to their names; so we say, Charles VI. Louis XV. George II. Benedict XIII. &c. If, therefore, you would have an explanation of this prophecy, you are to calculate the number of the names of the Roman pontiffs, beginning with pope Gregory VII. who reigned in 1073, and so to continue to our present time. But I must repeat here, that the Greek word says, we shall *calculate*, not *count*, *consider*, or *number*. Therefore, we do not

not count here the popes of Rome, but we calculate the number of their names in the following manner:

| | | |
|------------------------------|---|-----------|
| Gregory VII. | — | 7 |
| Guibertus I. | — | 1 |
| Urbanus II. | — | 2 |
| Paschalis XII. | — | 13 |
| Gelasius II. | — | 2 |
| Calixtus II. | — | 2 |
| Gregory VIII. &c. | — | 8 |
| | | 34 |

By calculating the number of the name, in that manner we must proceed: but no one must think, that thereby he will come at the complete number of 666. This would be contrary to the meaning of the prophecy. As long as popes are succeeding each other, the full number will not be made up but with the last of them all. But by thus calculating, we shall be able to know how much there is yet wanting to complete the whole number of 666. I have calculated from **Gregory VII.**

who

who confessedly was the first Antichristian monarch in the year 1073, to Urban VIII. in 1632, and found the number of 432; so that from that time there were wanting only 234, to complete the whole number.

I am at present not provided with an exact history of the popes and their succession; what I have goes no further than the year 1632. But I shall have an opportunity to bring it down to the present time, and then I shall make a complete calculation. By this calculation we cannot know, indeed, how many popes there will yet be to the end of them; because we do not before-hand know what name any future pope will take. Should any one take the name of Gregory, he will be Gregory XVI. and consequently 16 come directly to the number. But should the future pope take the name of Pius, he will be Pius VII. and then only 7 come to the number. Nor could we thereby know how long it would be to the end; because we cannot know how long each pope would live.

This

This number is given as a real mystery, not as a characteristic, whereby we should find out who was meant by the beast; for there are characteristics enough for that; but to lead us to judge of the duration of this beast, the end of which will be, when we see, by calculating the number of his name, this famous number 666.

The Lamb on Mount Sion. Ch. xiv. 1—5.

And I looked, and lo! a Lamb stood on the mount Sion, and with him an hundred and forty-four thousand, having his Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. And I heard the voice of harpers, harping with their harps; and they sung, as it were, a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty-four thousand which were redeemed from the earth. These are they which are not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth;

goeth; these were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouths was found no guile; for they are without fault before the throne of God.

Explanation.

Mount Sion is the representation of the heavenly kingdom of Jesus Christ. The Christians are addressed thus in *Heb. xii. 22—24.* *Ye are come unto mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.*

The Lamb is Jesus Christ. The hundred forty and four thousand are the same that were sealed with the seal of God, according to *ch. vii.* And here we see the sealing; it is *his Father's name written on their foreheads.* Therefore, they are *anum has etiam illud has elegant evil illis fitis etiam.*

the true children of God, the invisible church of Christ, known to God alone, and represented by them, because they were the first-born, i. e. the first believers in Christ according to the gospel. They appear with heavenly music, and sing a new song, not that song of old, *that the blood of oxen and goats can take away sins*; but *that they were redeemed with the precious blood of the Lamb of God*. *And they only could learn this song*; for who would learn it, must learn it of the Holy Ghost, who does not dwell in the hearts of the wicked. *They are virgins who have not defiled themselves with women*. To be defiled with women is, to keep company with harlots; to keep company with harlots, in a spiritual sense, is, to commit spiritual fornication; spiritual fornication is idolatry, as often explained by the prophets. They, therefore, followed strictly their Almighty God, and the Lamb Jesus Christ.

Wonderful it is, that such a text as this should be alleged for the holiness of a single life, and in support of the life of monks and nuns. Since we are all bound to live an holy life, we must all live single, and be all monks and nuns.

Where

Where then would be the propagation of our species? All Christianity would soon become extinct. But we are sensible, that this is not the meaning, and in ybards to Gottes neue buss, v. 10.

The everlasting Gospel. Ch. xiv. 6, 7.

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Explanation. As in the former text it was intimated, that under the seeming total corruption of the church by the dragon and the beast, the invisible church of God did still exist; so by this text is expressed the reformation of the church from these impurities of superstition and idolatry, and to let the gospel

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shine

shine once more on the earth, in the fear and glory of God alone, who is the Creator of all things; which reformation was happily begun by *Martin Luther*, and even effected already in his life-time.

The first Fall of Babylon.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city ; because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever ; and they have no rest, day nor night, who worship the beast and his image.

And the fourth angel said, Touch not my people, and let them not kill them.

And the fifth angel said, Touch not my people, and let them not kill them.

And the sixth angel said, Touch not my people, and let them not kill them.

his image, and whosoever receiveth the mark of his name.

Explanation.

That Babylon is Rome and the church of Anti-christ, we shall prove more at large in the seventeenth chapter, where her fornications are more amply related. The reformation gave her the first push, and made her fall exceedingly; for many kingdoms and nations forsook her; a great part of Germany and France, Hungary, England, Sweden, Denmark, the United Provinces, &c. And this first fall continues still; for Rome has lost her respect, even in those kingdoms that were most addicted to her. The second and last fall of Babylon is described in the eighteenth chapter.

The pure Doctrine of the Gospel restored.

Ch. xiv. 12, 13.

Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven,

saying

saying unto me, Write; blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Explanation.

By the reformation, at which great patience was shewn by those who forsook the superstition of Rome, the superstitious articles of the faith of Rome were pulled down, the purgatory exploded, and good Christians once more could depart this life without being frightened at the torments, which they were taught to expect of the fire of a purgatory. This wicked doctrine, so contrary to scripture, so terrifying to departing souls, and so beneficial to the Roman clergy, exists no more among those who know and believe the word of God. They can depart this life with comfort, the greatest of all comforts, that they go to rest and everlasting bliss in heaven; and so they die in the Lord with a quiet and calm mind, knowing that their reward will follow them.

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The

but also with another vision concerning
the *End of the World.* Ch. xiv. 14—20.

I looked, and behold! a white cloud; and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the

wine-press

wine-press was trodden without the city; and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

Explanation.

This text plainly represents the end of the world, when Christ with his angels shall come. The Son of Man is Christ, who reaps the harvest; his faithful; but an angel gathers the vine, which here is the wicked, and therefore fall by the wrath of God. This being an event not yet come to pass, does not belong to our present consideration. These rewards and punishments have been variously described in other places, *Matt. xiii.* and *Isaiah lxvi.* We only take notice here again of what we have formerly mentioned, that in prophecies and prophetical visions many things are represented together, though distant from one another in regard to the periods of time.

Here is Christ and his invisible church; the reformation of the visible church; the first fall of Babylon;

Babylon; the restoration of the pure doctrine of the gospel unto the end of the world.

The Pouring out of the seven Vials of the Wrath of God.

Ch. xv. and xvi. This vision contains two parts; the first part is the preparation for pouring out the seven vials; the second part is the actual pouring out of the seven vials.

I. The Preparation for pouring out the seven Vials.

Ch. xv. And I saw another sign in heaven, great and marvellous; seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand at the sea of glass, having the harps of God. And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous

are

are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and beheld! the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues; clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fully filled.

Explanation.

This whole chapter represents a preparatory scene to the contents of the next. The temple of the tabernacle of the testimony is the place where

where the seven angels come out from, who have the seven plagues. The whole appears as a sacred warfare against the enemies of the church. The angels are clothed like priests, and are sent forth as leaders, like the priests of the Israelites when they went to war; and God is present in the midst of the host, being the true King of his people. This tabernacle is likened unto that of the Israelites in the wilderness, which could be moved from place to place; and not like unto the temple of Solomon, which stood fixed and immovable. This temple or tabernacle was filled with smoke from the glory and power of God; and though it was open, no man could enter into it.

To enter into the temple of God is, to offer up sacrifices and prayers, and thus to prevail with God to avert the threatened plagues and punishments. This was here not permitted; the plagues of the seven angels were to be executed.

St. John saw those who had gotten the victory over the beast, and his image, and over his mark, and over the number of his name, standing at the

sea of glass which was mingled with fire. We must not think, that they got the victory over the beast; so as to destroy the beast. By no means; this would be a wrong interpretation. Their victory was their constancy in faith, and their suffering death from the beast, rather than to worship it, or its image, or taking its mark, or the number of its name. They are, therefore, the holy martyrs, constant in faith, by which they overcame all. *For it is faith that has overcome the world,* 1 John v. 4. So the apostles have got the victory; so Stephen did overcome, *Acts* vii. So St. Paul could say, *I have fought a good fight, I have finished my course, I have kept the faith, and got the crown of righteousness,* 2 Tim. iv. 7, 8.

They stood at the sea of glass, mixed or mingled with fire. There was formerly in the tabernacle, and afterwards in the temple, a great laver, called the sea, which was a large reservoir of water, in which the priests washed themselves before they entered upon their holy functions. It is the same here; for as the temple of the tabernacle of the testimony is represented here, this sea or laver is represented

represented with it at the same time. But it is not only filled with water; the water is mingled with fire, denoting that these holy martyrs have not washed themselves only with water, which is baptism; but also have been purified by the fire of tribulation, as it is written, ch. vii. 14. *These are they that are come out of great tribulation.* And St. Paul says, 1 Cor. iii. 15. that *Christians must obtain salvation by the fire of tribulation.* *The faithful are assayed by fire,* James i. 12.

They sing the song of Moses, and of the Lamb. What they sung is epitomized in the text, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.* We find three songs of Moses, Exod. xv. where he triumphs over Pharaoh, whom God had destroyed in the red sea, and delivered his people: Deut. xxxii. containing a lesson for Israel always to be remembered; and Psalm xc. about the transitoriness of this worldly life. I refer the words of these martyrs

martyrs partly to the first, and partly to the second song of Moses. The song of the Lamb we have taken notice of in ch. xiv. and here it is doubtless expressed by the words, *All nations shall come, &c.*

~~to fill up the time of their tribulation, and to make~~

The question is now, whether the seven angels are really angels, or certain men represented in this vision by some angels? I say, they are real angels; for one of them shews unto St. John, the woman, or Babylonian whore, ch. xvii. St. John falls down before this angel to worship him; which, however, he forbid, and would not be worshipped, ch. xix. 10. Therefore, these interpretations are entirely wrong, which tell us, that such an one went forth, and again another, and a third, with his vial, to pour it out. This is speaking without any foundation in history. We know very well the witnesses of truth, of whom *Flacius Illyricus* has wrote a whole book. And certain it is, that some of these plagues originated from persons faithful to their God; but they came to pass by the ministry of God's angels. It is no strange thing, that angels execute the wrath of God against sinners obdurate in wickedness. Thus

an angel did slay the first-born in Egypt; an angel afflicted the Israelites with the plague in the reign of David; an angel also destroyed the army of Sennacherib in the reign of Hezekiah.

The Pouring out of the seven Vials. Ch. xvi.

Before we enter upon the execution of the seven plagues, it is proper to make some observations. The seven vials exactly correspond with the seven trumpets in ch. viii. and ix. The *first trumpet* sounded, and hail fell upon the earth. The *first vial* is poured out upon the earth. The *second trumpet* sounded, and a mountain was cast into the sea. The *second vial* is poured out into the sea. The *third trumpet* sounded, and a star fell into the rivers. The *third angel* poured out his vial into the rivers. The *fourth angel* sounded, and the sun was smitten. The *fourth vial* was poured out into the sun. The *fifth angel* sounds his trumpet, and a star falls from heaven, and opens the bottomless pit. The *fifth vial* is poured on the seat of the beast. The *sixth trumpet* was sounded, and the four angels upon the Euphrates were

were loosed. The *sixth vial* is poured out upon the Euphrates. The *seventh trumpet* sounded, and the day of judgment was at hand. The *seventh vial* is poured out into the air, and it is done.

This similarity of the seven trumpets and seven vials has induced some learned men to think, that the seven trumpets and the seven vials are one and the same thing. This is a great mistake. The seven trumpets announce the evils gradually creeping into the church, at least the six trumpets; and the seventh is the end of the world. But the seven vials are plagues and punishments upon the corrupters of the church of God.

However, this similarity of the trumpets and vials is of great service to explain either. The earth, the sea, the rivers and fountains, the sun, the star fallen from heaven to open the bottomless pit, the Euphrates, &c. signify the same things in both visions; as we shall now see in the explanation of the seven vials.

One

One observation more is necessary. Are the plagues succeeding each other in such a manner, that one plague is over and at an end, when the following plague begins? It is, indeed, true, that there are seven plagues, and they succeed each other; for not all the seven vials are poured out at once. However, we must say, that one plague does not cease when the other begins; but it is an addition; and the plagues are increased, the first not ceasing when the second begins, and so on.

The Command given to the seven Angels. Ch. xvii. 1.

I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Explanation. He is it has boold

Here all the seven angels are commanded to pour their vials out upon the earth; and yet only the first angel did pour out his vial upon the earth; the second poured it upon the sea; the third upon the rivers and fountains, &c. We see here by the

the command, that all the plagues are intended for the earth, or those who dwell upon it. Therefore, I would not take the earth, the sea, the rivers and fountains of waters, &c. distributively, so as to distinguish the earth from the sea, the rivers and fountains from the earth and sea: this would be contrary to the prophetical sense of the vision, and particularly in this place, where the plagues are not to be understood in a literal sense; but have a spiritual meaning. If we understand them literally, then the earth must be distinguished from the sea; the rivers and fountains from the earth and the sea; and yet the rivers and fountains derive their existence from the sea, which is here, according to the spirit of the vision, quite out of the way. Who would say, that the sea, as a part of this terraqueous globe, was changed into blood, and that all the creatures therein did die? The plagues are not intended against the fishes, but against men corrupted in their religion, and being idolators. Therefore, the earth, sea, rivers, and fountains, &c. here perfectly agree with the earth, sea, rivers, and fountains, &c. in the eighth

chapter under the seven trumpets, and are to be explained in the same manner.

notedding? *The first Vial.* Ch. xvi. 2.

The first angel went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Explanation.

The pouring out of the first vial cannot agree with any time antecedent of the beast with seven heads and ten horns, and the beast with two horns; i. e. the time of Antichrist and his false prophet. The argument is plain. Here are those who have got the victory of the beast, of his image, of his mark, and of the number of his name, ch. xv. 2. And the first vial affects those who have the mark of the beast, and worship his image. More ar-

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guments are not necessary for excluding any period of time preceding the beasts, &c.

We need not be anxious about the signification of the word *earth*, nor of the *sores* which fell upon them who had the mark of the beast, and worshipped his image. They are both to be taken in a spiritual and allegorical sense, according to the nature of prophetical visions. The earth, as earth, is here not afflicted, but those who dwell upon it. The earth, therefore, as under the first trumpet, means those who dwell quietly on the earth. But not all the inhabitants on the earth are here afflicted; they are only those that have the mark of the beast, and worship his image. The beast is the Antichristian empire of the bishop of Rome; his image is idolatry, formerly in the Roman empire, when all the inhabitants were Gentiles, now restored even in Christian times. The mark is the tonsure of priests, the confirmation with their *chrism* or oily ointment, the rosary or beads, to which they say their prayers; has remarked in the thirteenth chapter.

Now

Now the plague of the first vial, which fell upon those men, is a noisome and grievous sore. The Greek word is *helkos*, i. e. an ulcer. Some learned men thought it to be the Plague or Pestilence. But this cannot be the case; nor can it be any other bodily disorder. Such plagues do not make any distinction between the righteous and unrighteous, between the godly and ungodly; but invade all indiscriminately. Therefore, this sore is a spiritual plague, like that of the idolatrous Israelites, *Isaiah i. 6.* *From the sole of the foot even to the head there is no soundness; but wounds, and bruises, and putrifying sores.* The state of the Israelites and of the Antichristian church bear a perfect resemblance. There was idolatry and contempt of the word of God; here is idolatry and contempt of the word of God. The head in Israel was the kings; the foot the low people. The head here is the head of the church, and the foot the people under him. As the putrifying sore of the Israelites was not any bodily disorder, but their corrupted way of religion; so here the noisome and grievous sore is no bodily distemper, but the corrupt religion.

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My readers will say, How can that be called a plague or punishment? I sigh as I write this. The judgments of God can never be greater, than when he punishes obdurate sinners with blindness and inattention to their corrupted ways. For then they go on, till they are plunged into the deepest destruction. Witness the first world, destroyed by the deluge. Witness the Jewish race unto this day. God is kind and gracious; but when sinners are incorrigible, he suffers them to go on their own way. And as every sin and vice carries its own punishment in itself, so it comes to pass, that spiritual disorders gradually gather strength, increase, and ripen, and are at last incurable.

This is the case here. The bishop of Rome, with the clergy under him, grew proud, avaricious, voluptuous. These are the sources of all evils. *1 John ii. 16. The lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world.* He grasped after power, and therefore also after riches. So did the other bishops; so did the inferior clergy. New ways, therefore, were

were devised to accomplish the design. The purgatory, the indulgences, the rosaries, the celibacy, the miraculous images, the canonization of saints, the fasts, the infallibility of popes, their vicarship of Christ on the earth, the many saints' days, &c. were introduced as points of the Christian religion; by the means of which, as they were a corrupt body, all the people were corrupted, and the spiritual noisome and grievous sore increased from day to day; they fell from one sin into another, by the just judgment of God Almighty. And that was the first plague.

The second Vial. Ch. xvi. 3.

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

Explanation.

The sea here is not the sea properly so called; because the plague was not intended to fishes, but to men. The sea here is not the islands in the sea; for

for the islands are likewise the earth ; and the sea is here no more opposed to the earth, than it is in ch. viii. 8. under the second trumpet. Therefore, as the living souls are, which die in that sea, so is the sea itself. But the plague affects Antichristian men ; and, therefore, the sea is the noisy multitude in the Antichristian empire.

The sea became as the blood of a dead man. The Antichristian multitude did shed the blood of the *Waldenses*, whom they butchered by thousands. But this very blood killed their own souls, and they died a spiritual death. It will still more appear at the last judgment, that this blood killed them, when the righteous Judge will require this blood at their hands.

The third Vial. Ch. xvi. 4, 5.

The third angel poured out his vial upon the rivers and fountains of waters ; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord ! which art, and wast, and shall be ; because thou hast judged thus. For they

they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty; true and righteous are thy judgments!

The rivers and fountains of waters denote here, as in the eighth chapter, under the third trumpet, the sound doctrine, and those who teach it. By this plague they are changed into blood; for the righteous and pure doctrine was persecuted, and the teachers thereof slain. The followers of the beast did thirst after blood, and it was given them to drink. *John Hus* and *Jerome of Prague*, with their followers, can explain this plague. Their enemies, indeed, killed them, and thirsted after blood, not knowing to drink their blood would be a plague upon themselves. But it was: their doctrines became more and more corrupted; and the wrath of God was the more increased upon them.

Here

Here is, as it were, a stop, after the three first vials were poured out; because now a new scene begins. What they wanted to do was granted; but to their own destruction. The following vials are of a different kind, and affect them in another manner. The measure of their sins being full, the ulcer of the first vial is sorely handled; the sea of blood of the second vial becomes a punishment; the rivers and fountains of waters, changed into blood, of the third vial, turn now upon them, and become their destruction.

The fourth Vial. Ch. xvi. 8.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who has power over these plagues; and they repented not, to give him glory.

Explanation.

Explanation.

The sun here, as in the eighth chapter, ver. 12. under the fourth trumpet, is the Sun of Righteousness, *Mal. iv. 2.* The knowledge of Christ, the light of truth, and doctrine of the gospel. This began to shine forth by the ministry of *Luther, Melancthon, Zwinglius, Calvin, and others.* By their preaching the truth of the gospel, their adversaries found it hot work to withstand them; and were scorched to such a degree, as made them quite desperate. Without repenting and giving glory to God, they persisted in their evil ways, and blasphemed whatever did lead to true righteousness, to God and his Christ. They decried the reformation and the reformers with all the ignominious names; though a reformation was acknowledged on all hands to be necessary, even by pope *Adrian* himself in his instructions to his nuncios, page 129. See *Benjamin Woodroffe's Examen*, page 67, and read the *Enchiridion* of *John Eck*, who was the greatest opponent of *Martin Luther*, how he defends the doctrines of the pope against the truth of the gospel.

The fifth Vial. Ch. xvi. 10, 11.

The fifth angel poured out his vial upon the seat of the beast ; and his kingdom was darkened, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

Explanation.

The seat of the beast is certainly the see of the bishop of Rome ; for he is like a monarch, and has his throne, and reigns with spiritual and temporal power. This power was formerly extended over all the empires and kingdoms of Europe : but ever since the reformation it declined remarkably ; many kingdoms have abolished the power of a pope in spirituals and temporals ; and the see of Rome sinks more and more into obscurity, even in France, Spain, Portugal, Italy, and the German empire. The bulls of a pope are now bubbles ; they are no more regarded ; he must dance to the pipe of these powers, or expect the fate

ate which will once overtake him, to have his power entirely annihilated. The sore, however, remains unto this day, which they sorely feel; but they repent not of their deeds, but study to retrieve their losses.

The sixth Vial. Ch. xvi. 12, 13, 14, 15, 16.

The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. And they are the spirits of Devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold! I come as a thief. Blessed is he that watcheth, and keepeth his garment; lest he walk naked, and they see his shame. And he gathered them together into a place, called in the Hebrew tongue *Armageddon*.

Explanation.

Explanation.

This vial awaits the Saracens and Turks: they came from the great river Euphrates, when they invaded the Christians, as is plain from ch. ix. Their power will be abolished by this vial, which is signified here by the drying up of the water of the Euphrates; and then the kingdoms of the east will embrace Christianity. I should not say much of this vial, because the event is not yet come to pass. But so much is visible, that the power of the Turkish empire is on its decline, and the vial may be in its beginning. Whoever lives thirty years longer, will see how far our predictions in the eleventh chapter may come to be fulfilled.

Yet, there are things here predicted, which are likewise not yet come to pass, and belong to the events related in ch. xix. and xx. For the unclean spirits come not until the dragon is loosed; for hitherto he is bound; and till Gog and Magog are led into battle against the people of God, which belongs to the end of the world; for he is the last enemy

enemy to be destroyed with fire from heaven. And the place where his army is gathered together, *Armageddon*, belongs likewise to the day of judgment of God Almighty; and therefore we shall say here nothing further of this vial, till we come to the nineteenth and twentieth chapters of this Revelation. There will be the proper place to treat thereof.

The seventh Vial. Ch. xvi. 17—21.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great

great hail out of heaven, every stone about the weight of a talent; and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great.

Explanation.

This vial is not yet poured out; and the fall of Babylon, described in ch. xviii. is therewith connected. It precedes the seventh trumpet, and the events here prophetically delineated must be expected. We have taken upon us to give an historical explanation, and therefore must beg to be excused from anticipating history. We see, however, from the fifth and seventh vials, things that must yet happen, and that they must happen before the end of the world.

The Whore of Babylon. Ch. xviii.

There came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants

of

of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stone, and pearls; having a golden cup in her hand, full of abominations, and filthiness of her fornication. And upon her forehead was a name written, MYSTERY; BABYLON THE GREAT; THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration: and the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which has the seven heads and the ten horns.

The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into

into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. They have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

And

And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

Explanation.

Here are to be considered, 1. Which that city is, called in the Revelation Babylon; and why she is called so. 2. The actions of her, and her fate.

1. It is agreed among the learned of the Protestants, and not denied by some of the learned

among the Roman Catholics, that by Babylon in the Revelation is understood the city of Rome. And, indeed, the description agrees with no other city. *The woman*, says the angel, *is that great city, which reigneth over the kings of the earth.* She is called the *woman*, and the *great whore*, and *Babylon*, and in ch. xi. 8. *Sodom and Egypt, where also our Lord was crucified.*

It is well known, that the city of Babylon, properly so called, was formerly the great metropolis of the Chaldean empire. Afterwards, it is said, there was a city of that name in Egypt, called *New Babylon*, for distinction's sake; for Old Babylon was in Chaldea. But the city of Rome was never called by this name, unless prophetically and comparatively. There are some learned men, who have asserted, that Rome was now and then called *Babylon*; but there is reason to reject their opinion, as ill founded. Their whole foundation is this, that some of the ancients did make mention of the First Epistle of St. Peter's being written from Rome; and that he says, 1 Pet. v. 13. *The church that is at Babylon, elected together with you,* p. 9
groms saluteth

saluteth you. From this they infer, that Rome was also called Babylon. I shall never be able to persuade myself, that St. Peter did write his First Epistle at Rome, from the words just cited, which clearly say, that he wrote this Epistle at Babylon. It is not my business here to determine, which Babylon it may have been, Old Babylon in Chaldea, or New Babylon in Egypt; especially as there is still a doubt, whether there ever was a city of that name in Egypt. Some learned men, among whom was *Ludovicus Capellus*, as we see in his Appendix to the History of the Apostles, page 41, were of opinion, that here by Babylon was meant the city of Jerusalem, and that St. Peter had wrote his First Epistle there. Their argument is frivolous, and of no consequence at all. In *Jer.* li. 9. we find these words; *We would have healed Babylon; but she is not healed.* By Babylon here, they say, is understood prophetically the city of *Jerusalem*. But let any one read that chapter, and he will find, that the prophet prophesies of the fall of Babylon in Chaldea. And suppose Jerusalem should have been called so prophetically, as it is also called *Sodom* and *Gomorrah*, *Isaiah* i.

9, 10. there is a great distinction to be made, when we speak comparatively, and when we date our letters at a place. In the former case, we may call the city of Jerusalem *Babylon*, *Sodom*, *Gomorrah*, being likened unto them on account of her vices; but here is a different case. Who would say, that a prophet writing a letter at Jerusalem would have dated it at *Sodom* or *Gomorrah*? And who would say, that St. Peter writing his letter at *Rome*, would have dated it at *Babylon*. *Rome* is prophetically called *Babylon*, *Sodom*, and *Egypt*, but never in a literal sense, as with her proper name; never in letters, the dating of which always requires the common and vulgar name of any place.

The First Epistle of St. Peter therefore was written from Babylon, and not from Rome. I see no reason why St. Peter should or could not have preached the gospel at Babylon, as well as at Antioch. There was not a greater way from Antioch to Babylon in Chaldea, than to New Babylon in Egypt, or to Rome. Therefore, Rome was never called Babylon properly: in the

Revelation

Revelation she is called so prophetically and com-
paratively.

2. Why is Rome in the Revelation called *Babylon, and the great whore?* Why is she called *the mother of harlots, and abominations of the earth?* Why is she represented arrayed in scarlet, and as drunken with the blood of saints, and with the blood of the martyrs of Jesus? Why does she appear adorned with purple, gold, precious stones, pearls, and having in her hand a golden cup full of abominations and filthiness of her fornication?

All these make the description complete, that we should thereby understand, why she is called *Babylon the Great.* We pass over such vices, as have reigned almost over the whole earth in times before Christ; for these are not meant here. The chief vice is idolatry, which the scripture every where calls fornication; and the Jewish church, becoming guilty thereof, was called by the prophets, or rather by God himself, a whore and an adulteress. Now *Babylon* in *Chaldea* was famous for being the first city in the world, guilty of making

and

and worshipping deities and images ; from her the contagion spread all around her. Egypt became infected ; Greece followed the example, and Rome, together with the whole Roman empire, no less. But Rome and her whole empire was, by the preaching of the gospel, converted unto the true God and our Saviour Jesus Christ. But lo ! she returns to the old way, and changes Christianity into an idolatrous worship of saints and their images, and so becomes a whore in a spiritual sense ; and she spreads her way of worship into many other countries, and becomes the mother of harlots. Therefore, by this woman must be understood the whole Antichristian church, as far as it extends ; of which, however, Rome is the mother, the foundation, and head ; and consequently with great justice compared to Old Babylon.

The sin of idolatry has always a great many other sins concomitant to it, in a church that was originally good, godly, and pious. The word of God is perverted and neglected ; his ordinances abolished ; shew and trumpery established, to captivate

tivate the ignorant; priest-craft practised to empty the purses of the people, and fill those of these holy cheaters. If a survey is taken of the church of Rome, all these things appear in abundance. Christ and his apostles have commanded the searching the scriptures; the pope has prohibited the reading thereof. Christ has ordained his holy supper to be received entire by all his disciples, and his apostles taught the churches so, 1 Cor. xi. but the Romish clergy deprive all the laity of the sacred cup, which the priest drinks alone, saying, *I do this for you all*, and thus confessing, that they ought to do it; but he is so kind as to save them this trouble, and does it for them. The matrimonial state, though in itself holy, and perfectly consonant with the divine Creator's intention, nor repugnant to any vocation in the church, is discontinued among their clergy, as unholy: but to keep a mistress is quite allowable, and has been practised by the popes themselves; for several popes had children by their mistresses, and called their sons *Nepotes*, which is known in all Christendom.

and beyond the scope into the country. This is the
old legend of Saint Cuthbert's life, so nobly told by
; talus.

Let any one enter the Roman Catholic churches, in countries where they have the free and full exercise of their religion, and he will find, that all is shew and trumpery. Altars of gold and silver, innumerable pictures and images, and a separate altar for each saint; burning candles and wax-tapers even at day-light; some of their images richly dressed in gold, silver, and purple, adorned with precious stones, pearls, &c. A most striking proof of this assertion is the image of St. Mary at Loretto.

Their priest-craft appears in the great number of red-letter-days, and by laying the people, confessing their sins into the ear of the priest, under penances; telling them of the purgatory, and of good works, by which they may obtain great merit before God, and everlasting life as a reward due to them. And there are so many processions in the public streets, with flying colours, with adorned images, with figures, as they call them; all these things, though of no use to the souls, bring money and riches into the convents. But thus the holy religion of Jesus Christ is changed into

Paganism;

Paganism; for the Heathens have done so too; and all becomes downright mockery.

There are other evils consequent, where once idolatry gets a fixed seat in the church. The people become superstitious, and an enthusiastic zeal takes hold of their minds: hence they become cruel and bloody persecutors of those who take the liberty of thinking, who believe, that they have a right of examining into their doctrines, who will not blindly follow the dictates of a priest, prelate, or bishop of Rome. Religious moderation, which even bears with involuntary errors, changes into fury; and blood and destruction with fire and sword are the consequences, and have been the consequences, as we have recorded already in ch. xiii.

Is not this woman then a true picture of the Roman Catholic church? Is she not arrayed in purple and scarlet, decked with gold, and precious stones, and pearls? But is she not at the same time a true Babylon or confusion, an harlot herself.

and the mother of harlots, full of abominations, and drunk with the blood of saints and martyrs?

The great whore sitteth upon many waters. The angel says, that by the waters are to be understood peoples, and multitudes, and nations, and tongues. Therefore, the great whore does not mean the city of Rome alone, as a city; but her whole spiritual extent upon peoples, multitudes, nations, and tongues, the whole Romish church.

She sitteth on the scarlet-coloured beast with seven heads and ten horns. Who the beast is, and the meaning of the seven heads and ten horns, we have explained already in ch. xiii. to which we refer the reader. But there remains still something to be said of the ten horns, and the fate of the whore, which we shall do here briefly.

The ten horns are ten kings; they give their power and strength unto the beast, and make war with the Lamb, who is Lord of lords, and King of kings, and are overcome by the Lamb; and then they hate the whore,

whore, make her desolate, naked, eat her flesh, and burn her with fire.

We must here remind the reader again, that successive events are represented at once, and as existing at once, according to the manner of prophecies and prophetical visions. The ten kings rose successively out of the Roman empire, but are represented at once by the ten horns. They all gave their power and strength to the beast, became assertors and defenders of the Antichristian empire and authority of the bishop of Rome, and made war against the Lamb, against the assertors of the true doctrine of his gospel; there were none of them excepted.

If you say, that according to *Dan* vii. three horns were plucked up, to make room for the little horn, which really signifies the bishop of Rome, and his great Antichristian power and empire; that there remained then but seven kings; I perfectly agree with the objection. If you reply, How then can it be asserted, that ten kings gave their power and strength unto the beast? I answer,

answer, They did do so. Though the authority of the emperor over the city of Rome is plucked up, and though the Longobardic kings are extinct, and though the Exarchate is no more; yet, the whole ecclesiastical state, as it is called, whole Lombardy, and all the states which formed the Exarchate, must be added to the number; for they are unto this day addicted to the beast, till God shall give it into their hearts, together with the rest, to hate the whore; for though the Lamb overcomes them all, they are not overcome at once.

The Lamb does not overcome these kings with weapons of this world, but with the sword of the Spirit, which is his powerful word of the gospel, which is *sharper than any two-edged sword*, *Heb. iv.*

12. Overcoming them is not destroying them, but converting them from *darkness to light*, *from the power of Satan to God*, *Acts xxvi. 18*. Some of the ten kings are overcome in that manner by the Lamb, by the means of the blessed reformation: the kingdom of England, half at least of the German empire, of Hungary, of France; these

these hate the whore, the idolatry of the Romish church; they have made her *desolate*, abolished her power; they have made her *naked*, stripped her of her authority; they *eat her flesh*, taking the incomes and riches of her convents to themselves. And what these kingdoms have done already, will be further done and completed by them; and the other kingdoms will follow to do the same.

Portugal, Spain, France, Naples, the emperor, Sardinia, and the free States of Italy, have already begun to have little regard for the whore; and it will come to pass, that they all open their eyes to see the great corruption of the church of Rome, abolish the convents, and with them the idolatrous worship of images. The strength of the Romish church lies in the many religious orders and convents: if these are once cast down, the whole fabric must fall. One strong pillar is already pulled to the ground, the order of the Jesuits; and a strong pillar it was. It is not necessary, that all the ten kingdoms, here represented by the ten horns, should turn Protestants; it will suffice, if they reform themselves, abolish superstition, idolatry, priest-craft, the supremacy of the bishop of Rome.

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Rome. The name *Catholic* is not at all derogatory to the church of Christ; but the *Roman Catholic* church must be purged, and purified, and reduced to her origin, to be an apostolic church, as she was in the times of the apostles; and then she will no more be a whore, no more a Babylon, but an holy church, a bride of Jesus Christ. But when these things shall come to pass, we have but a faint light to judge by; but they certainly will come to pass.

The last Fall and ultimate Destruction of Babylon.

Ch. xviii.

I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have

have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.

Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously; so much torment and sorrow give her: for she faulth in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord God, who judgeth her.

And the kings of the earth, who have committed fornication, and lived deliciously with her,
shall

shall bewail her, and lament for her, when they shall see the smoke of her burning; standing afar off for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city; for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet; and all thy fine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men; and the fruits that thy soul listed after, are departed from thee; and all things which were dainty and goodly, are departed from thee; and thou shalt find them no more at all.

And

And the merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping, and wailing, and saying, Alas! alas! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls; for in one hour so great riches are come to nought.

And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour she is made desolate!

Rejoice over her, thou heaven, and ye holy apostles, and prophets; for God hath avenged you on her.

And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus

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with

with violence shall that great city, Babylon, be thrown down, and shall be found no more at all.

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen, of whatever craft they be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.

For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Remarks.

Remarks.

Here is described the second and last fall of Babylon, the great whore, which, according to ch. xvii. 18. is Rome and her empire. This event having not yet happened, an historical explanation cannot be given thereof. Therefore, we make only the following remarks:

1. Her fall is proclaimed with a repetition, which signifies, that such an event shall certainly come to pass; as we see in Gen. xli. 32. The reason is added, because of her fornication, which is idolatry.

2. The people of God are called to, and admonished to come out of her, and not to be partakers of her sins and plagues. As in her first fall the servants of God separated themselves from her, at the time of the reformation; so at her second fall many among the Roman Catholics will be found to be true disciples of Jesus Christ, who have not been guilty of her crimes; as in the time of Elijah there were found seven thousand,

who

who had not worshipped Baal. Far be it, that we should brand all the members of the Roman Catholic church with the character of people of bad principles. The fault is chiefly in their leaders; but at the time when Rome shall fall, their eyes will be opened, and they will come out of her.

3. The kings, and merchants, and seamen, are astonished at her fall, and bewail her, and have great reason for doing so; especially those, whose whole felicity is in the possessions and riches of this world. For certain it is, that the Roman Catholic religion constitutes a considerable article in the branches of trade. Their saints, their altars, their pictures, their rosaries, their *Agni Dei*, their wax-tapers, their wafers, and the many ornaments of their churches, must be manufactured by somebody; and her fall will also be the fall of all the branches of such trades.

4. The consequence of her fall is, joy in heaven, and joy among all the true believers; and an utter desolation and ceasing of all kinds of pleasant things. Her whole ruin is presaged.

5. What

5. What her fall will precisely be, cannot be described historically before the time. But we see the fall of Old Babylon predicted by the prophets: she was idolatrous, *Jer.* v. 3. a second Sodom and Gomorrah, *Jer.* l. 40. She is fallen, *Isaiah* xxi. 9. The people of God were admonished to come out of her, *Isaiah* xlvi. 20. *Jer.* li. 6. Old Babylon was a great city, square built, with strong walls and towers, had an hundred gates, twenty-five on every side. What is become of this mighty city? Travellers tell us, that the word of the prophets is literally fulfilled upon her; she is desolate, an heap of rubbish, an habitation of ravenous and poisonous creatures; and the spot cannot be approached any more, further than within half a mile, for fear of being hurt by these creatures. The like may be the case with Rome in her fall; and when Rome is fallen, her church is fallen.

6. Concerning the time when her fall will happen, we can say nothing for certain. But according to ch. xvii. the ten kings must first be overcome by the Lamb; i. e. they must be converted

book

from

from the errors of Rome. Some are overcome; those who have withdrawn themselves from the authority of the pope. As soon as the rest have done so, Rome will fall.

The Contents of Rev. Ch. xix.

I. The Joy in Heaven consequent to the Fall of Babylon. Ch. xix. 1—6.

After these things, I heard a great voice of much people in heaven, saying, Alleluia! salvation, and glory, and honour, and power, unto the Lord our God! For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication; and has avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and ever.

And the four and twenty elders, and the four beasts, fell down and worshipped God, that sat on the throne, saying, Amen, Alleluia!

And

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God Omnipotent reigneth.

Remarks.

Here *Alleluia*, which is expressed according to the nature of the Greek language, though not a Greek word, is four times repeated. It is an Hebrew word, and properly in Hebrew sounds *Hallelu-jah*; i. e. praise ye the Lord. The people in heaven are the holy martyrs, who rejoice on the judgment of God over Babylon, with a double *Hallelu-jah*. The four and twenty elders and the cherubim repeat the same, near the throne of God. The nations and multitudes, represented by the many waters, repeat it with great joy.

This event is impending upon Rome, the great city, after her utter destruction, when she shall be

be made like Sodom and Gomorrah. Our explanation being historical, we add here no more.

II. *The Marriage of the Lamb.*

Ch. xix. 7, 8, 9. to follow out as
admirable. *See* *the* *admirable* *passages* *in* *the* *book* *of* *the* *Revelation*

Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

Remark.

This event is as yet only a prophecy, and cannot be historically explained before it is fulfilled. It will be fulfilled when the pen of historians becomes useless; for it will be fulfilled at the creation of a new heaven and a new earth; and this event must be connected with the contents of ch. xxi.

III. *The*

III. *The Prohibition of any Saints or Angels to be worshipped.* Ch. xix. 10.

And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

Remark.

The Roman Catholics are certainly very strange philosophers, in their arguing for worshipping the saints, and even their images. Here the angel says, *Worship me not.* Why not? *For I am thy fellow-servant, and the fellow-servant of all those that have the testimony of Jesus.* If the angel is not to be worshipped, because he is a fellow-servant; then certainly the saints, his fellow-servants, ought not to be worshipped. No argument can be fairer drawn. This prohibition is repeated in ch. xxii. 8, 9.

IV. *The Perishing of the Beast and the false Prophet.*

Ch. xix. 11—21.

And I saw heaven opened, and behold! a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipt in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he has on his vesture, and on his thigh, a name written, King of kings, and Lord of lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that

fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of the kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

Remarks.

Remarks.

1. The whole description of this war agrees with the first seal in this Revelation, where he on the white horse goes forth to conquer and to overcome; for this conquering must at last end in the destroying of the beast and his false prophet; and who they are, we have shewn in ch. xiii.

2. The time when this event will come to pass, must be expected about the end of this world; for this description in this place is to be connected with the end of ch. xiv. and *Isaiah* Ixiii. 1, &c. though there the prophet speaks of Edom. The Roman Antichristian empire can conveniently thereby be understood; since it is known, that among the most ancient settlers in Italy, there were a great number of Edomites; and the Jew *Benjamin*, in his *Itinerary*, is used to call the Italians so. And if the prophet *Isaiah* means strictly the country of Edom, in the above-cited chapter; yet it is the very nature of prophecies, to extend further than the letter simply expresses: and there

is almost no future event in the fate of the church of Christ, but has been represented by events of old. Edom is Esau; he hated his brother Jacob. Antichrist is compared to him, in his hating Christ and his true followers. The one and the other will, therefore, meet with a like fate.

3. The description of this war is very emphatical; and we might say something of the birds and fowls that are called to eat flesh, and of those whose flesh they were to eat. But we confine ourselves to historical events; and what is not fulfilled, we consign over to future times.

The Binding of the Dragon, the Millennium, and the first Resurrection, Ch. xx. 1—7.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations

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nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image; neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power: but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison.

Explanation.

Explanation.

1. We have here the famous question about the millennium, by which is understood the reign of Christ upon earth for one thousand years, before the coming of the last day, or the end of the world. Though I avoid criticism and dispute, it would be depriving the reader of a material part of knowledge of this question, if I should not mention the original and different opinions thereon.

That there is a millennium, or reigning of Christ upon earth for a thousand years before the end of the world, cannot be doubted from this very text of St. John. But what this millennium is, the time when it begins and ends, the nature thereof, whether Christ will descend from heaven, and reign a thousand years upon earth, or whether the whole is to be understood spiritually, here is the point which ought to be set in a clear light.

2. The

2. The Jews have a notion, that at the coming of the Messiah all the Jews will be collected together, out of all the nations among whom they are dispersed; that they will come again into their own country; that the city of Jerusalem will be rebuilt; that their temple will be restored; and that the Messiah will reign then over them a thousand years, subduing all nations on earth, and making the Jews a sovereign nation over the whole world; and that then the Jews will enjoy a most glorious, easy, and festival life for a thousand years; and that at the end of these thousand years the end of the world will come, and eternity begin.

The opinions and traditions of the Jews are not always wrong, if rightly understood; but they themselves frequently mistake their own meaning. What they should take in a spiritual sense, they continually explain of a temporal state; and in this they are mistaken.

I do not know one prophecy in the old testament, that makes mention of a thousand years' reign of the Messiah upon earth over the Jews; and

and yet they have this tradition, which they draw from the six days of the creation, and seventh day's rest; thinking thereby, that the world would continue in this present state six thousand years, according to the creation, taking one day for one thousand years, and that the seventh day signified one thousand years more, for a time of rest and glorious state, not of the whole world, but only of their nation. This is ungenerous to the highest degree. We do not envy them any felicity.

3. There were some of the fathers of the primitive Christian church, who had a notion of a millennium. Among them was in particular *Origen*, who disclosed his mind about it; and this text of the Revelation of St. John was sufficient to justify their ideas of a millennium. Their opinions have been followed unto this day by many learned divines, but with a difference: some of them imagined, that Christ would really descend from heaven, and reign in his own person upon earth; that the saints and martyrs would rise out of their graves, and reign with Christ a thousand years.

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They have been divided in their opinions about the beginning of this reign, and their calculations, unhappily for them, shewed themselves altogether abortive. Dr. *Peterson*, a German divine, and his learned wife, about the beginning of this century, prophesied, that the millennium would begin in a short time. The lady fixed for it the year 1706. But she lived at that time, and was disappointed; her prophecy proved erroneous. Her husband calculated it for the year 1760: happily he died before that time. Dr. *Whiston* was such a millenarian too, and fixed for its beginning the year 1765. The time elapsed since is a sufficient refutation of their opinions and prophecies.

4. Some learned divines understood a millennium to be nothing else, but a thousand years more glorious, more peaceable, and happy state of the Christian church. But, though their doctrine was sound, the millennium remained undetermined.

5. If

5. If we compare things rightly together, we must needs say, that the *binding of the dragon*, and the *beginning of the millennium*, and the *first resurrection*, happen at one and the same time. The thousand years of the dragon's being bound is the millennium; the first resurrection of the saints and martyrs, and their reigning with Christ a thousand years, is the millennium. Whoever determines one of these points, determines them all at once.

The various Opinions about the Time of Satan's being bound, and the Beginning of the Millennium.

There have been some learned men, who thought, that Satan was bound in the fourth century after the birth of Christ, when Constantine the Great was converted into the Christian religion; and that then the millennium began. If this opinion were true, the end of the millennium must have been in the fourteenth century. But we utterly reject this opinion, as contrary both to prophecy and history.

The prophecy says, that Satan was bound, in order to deceive the nations no more till a thousand years should be fulfilled. Deceiving the nations no more, signifies in general, to lead them no more into errors, into the establishing false worship, and setting up idols for gods; but in particular to seduce nations no more to make war against God's people, which we see he was allowed to do after the end of the thousand years. Can we say, that in the reign of Constantine the Great, Satan was bound when he raised so many heresies in the church, and even Antichrist, the beast with seven heads and ten horns? We allow, that then Satan was cast out of heaven, and his reign gradually destroyed by the preaching of the gospel. But he was not bound then; he was still at liberty to do great mischief to the church of Christ.

Again, if the millennium ended in the fourteenth century, the prophecy says, that then he should be loosed a little season, to deceive the nations, and excite Gog and Magog to battle against the saints; as we see in the eighth verse of this chapter.

A little

A little season is a small space of time; but since the fourteenth century, four hundred years are elapsed, which is not a little, but a long time.

His being set at liberty out of his prison, is followed by his deceiving the nations in the four quarters of the earth, and exciting Gog and Mogog to battle. By Gog and Magog are generally understood the Turks; and it is true, that in the fourteenth century the Turks made war against the Christians, took Constantinople, and subdued the whole eastern empire. But they were not then that Gog and Magog here spoken of; for then they conquered and flourished: but here God destroys them; then they were a scourge of a sinful people, as represented under the *sixth trumpet*, ch. ix. But here we find the case a very different one. It is, therefore, against prophecy and history, to suppose the millennium to have begun in the fourth century.

Moreover, here are the souls of those who were beheaded for the testimony of Jesus, and for the word of God, and who refused to worship

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the beast or his image, and who did not admit the mark of the beast upon their foreheads, or in their hands. In the fourth century the beast was not yet come, nor his image made, nor his mark set up: therefore, the millennium could not then begin.

There are not wanting learned authors, whose thoughts did turn upon the reformation by Doctor Martin Luther, which they imagined might be explained as the commencement of the millennium. This reformation was perfected in the sixteenth century. If then the millennium began, the end thereof can easily be guessed at. Many of the learned judge, that the millennium is still a future event, not yet come to pass at this time. If so, Satan is not yet bound; and according to ch. xii. when he was cast out of heaven, it was pronounced, that he should have but a little time before he was bound; and, therefore, he would do all the mischief he could in that short space of time. If Satan is not bound yet, the above text has very improperly expressed its meaning; for there are elapsed, at least, one thousand four hundred

dred and fifty years since he was cast out of heaven; which is not a short, but a long time.

To come to the point of determining the millennium, it will best be effected by considering the nature of the first resurrection, and the nature of Christ's reigning with his saints one thousand years.

The first Resurrection.

According to the holy scriptures, we find, that there is a natural life of mankind, the life we live in this world, as long as soul and body keep joined together; and that there is a natural death, when the soul is separated from the body, and the body buried in the grave, or deposited in any other manner. And according to promise, there will be a resurrection from natural death; and those, who are found righteous, will rise to the life everlasting; and the unrighteous to everlasting damnation, called in the scriptures the second death.

According

According to the holy scriptures, there is also a spiritual life, a spiritual death, and a spiritual resurrection. The spiritual life is a life in righteousness and holiness. Spiritual death is sin. Spiritual resurrection is true conversion from a sinful to an holy life.

Of this resurrection Christ speaks in the gospel of St. John, ch. v. 25. *The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.* Of the resurrection out of the graves he speaks soon after, in verse 28 and 29. Of this spiritual resurrection St. Paul is also speaking, *Eph. v. 14. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* With these words he points at *Isaiah lx. 1. Arise, be enlightened; for thy light cometh:* or as the words are in the text, *Arise, shine; for thy light is come.* And so testifies St. Paul also, *Eph. ii. 5, 6. That we were dead in sin, and made alive with Christ, and raised to heavenly places.* *Rom. vi. 13. Let this mind be in you, which was in Christ Jesus.* The whole chapter treats of this spiritual resurrection.

There

There is also a figurative, emblematical, or typical resurrection; which is the restoration of the church of God, at a time when it seems to be entirely lost and dead. This was once the case with the church of God in the old testament, when the Israelites were carried away into the Assyrian captivity by Salmaneser, and Judah by Nebuchadnez zar into the Babylonian captivity. The church of God seemed then to be quite lost and extinct among these nations, and the Jews gave over all hopes of ever being restored again. But God did shew unto the prophet Ezekiel, that the church of God would be restored; and this he did figuratively or typically, by shewing him a field full of bones of the dead, all which came to life again. The application is, that the church of the Jews should be restored, though now seemingly lost and extinct. See *Ezek. xxxvii.*

This text is particularly singled out for explaining the first resurrection; for the description thereof is typical. The Jews were lost in the Babylonian captivity; the church of God was lost in spiritual Babylon, under the power of the Anti-

christian empire. But the Jewish church was restored, and rose again; and so the church of God was restored, and rose again out of the captivity of spiritual Babylon. It is time now to come nearer the point in question.

Our text mentions a first resurrection and a second resurrection, a first death and a second death. Whoever is conversant in the doctrines of the bible, cannot but know, that spiritual and eternal death are always connected in such a manner, that whoever continues in the death of sin, and is snatched out of this world by natural death, will certainly go to eternal damnation, which is the second death. So that the first death is natural death in sin, and the second death damnation everlasting at the last day. Again, the spiritual resurrection from a sinful to a godly life, has always in scripture the promise of resurrection to eternal life. Hence, as St. John makes mention of a first resurrection, there must also be a second resurrection. The first resurrection is absolutely to life everlasting; for *whosoever has part in the first resurrection, on such the second death has*

no power. But in the resurrection of the dead out of their graves, some will rise to life everlasting, and some will rise to judgment everlasting; as Christ expresses himself, *John v. 28.* Therefore, the resurrection of the dead out of their graves cannot be the first resurrection, but the second.

Concerning the resurrection of the dead out of the graves, we have many passages in the scriptures of the old and new testament; but this resurrection is always fixed to the day of judgment at the end of the world, and is the resurrection both of the righteous and unrighteous, or of all that died the natural death; and therefore is called, *The general resurrection.* In the whole scripture we find no other idea thereof; unless we should take the first resurrection of St. John for a real bodily resurrection of the saints out of their graves, which hardly is, or can be, the meaning of this text. Christ speaks of the general resurrection, *John v. 28, 29.* *The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection*

rection of damnation. With these words agree the words in *Dan.* xii. 2. *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* So also says *Martha*, *John* xi. 24. *I know that my brother shall rise again in the resurrection at the last day.* These texts all agree, and mean the general resurrection on the last day.

The scripture every where, mentioning a resurrection of the dead out of their graves, points out the resurrection at the end of the world, which we see also in this twentieth chapter of the *Revelation*, verse 13. Why then should we think, that the saints in the millennium are such as rise actually out of their graves?

But we will suppose, for the sake of perspicuity, that by the first resurrection is really meant a resurrection of the bodies of these saints out of their graves; and that they are only the bodies of the holy martyrs, as some imagine. Then this will be a resurrection in part, a thousand years before the end. And I do not see how the resurrection

of

of the other part of the dead, a thousand years after, should be called a general resurrection, when part of them rose a thousand years before; unless it should be called general, because the unrighteous and remainder of the righteous rise then together.

Again, if these saints rise out of their graves, will they rise in an open and public manner, so as to be seen when they rise; or in a secret and invisible manner? If in an open and visible manner, it will be a great sign to the living; but if in a secret and invisible manner, the living mortals will know nothing of it. And for what purpose are they to rise? St. John says, To the end that they should reign with Christ a thousand years. And where shall they reign? In the city of Jerusalem, a place on this earth? Shall Christ descend from heaven? Shall he erect a kingdom in this world of a spiritual nature? Are the saints rising out of their graves to enter again into a temporal and mortal life, so as to be liable to die a second time? If you answer, This reign will be a glorious reign; the saints will rise with glorious bodies.

bodies. If so, how will mortal men be able to bear such heavenly glory? Christ, and his saints, and Jerusalem, will then be as inaccessible to mortal men, if ever so holy, as paradise once was, when a cherub was placed there to guard the way to the tree of life. Let us not imagine such vain things; there is another and quite sure way to explain the millennium.

It is certain, that by the figurative and typical resurrection of the dead in *Ezek. xxxvii.* is meant nothing else, at first sight, but the restoration of the Israelites out of their forlorn situation. So here, by the first resurrection, is meant nothing else, but the restoration of the church of Christ, after it was, in all appearance, extinct and lost in spiritual Babylon. And as the true church of Christ is a congregation of such members thereof only, as are risen from spiritual death, are converted to righteousness and holiness, and live a spiritual life to their end; it must be certain, that over them the second death has no power. For though they die the natural death, it is only a

sleep

sleep for them; and they will be waked at the last day to eternal life.

It has been remarked by some learned divines, that they believed the millennium to be a more prosperous state of the church of Christ, the beginning of which would be a thousand years before the end of the world. But what is a prosperous state of the church? Certainly not a mere show and worldly glory; but a state in which the word of the gospel, which is the scepter of our heavenly King, will shine with splendor, and bear the sway; in which the saints will be many; in which the power of Antichrist will be pulled down, and Christ acknowledged the only King and Master, the Judge of consciences; in which those who obey the gospel, more than human dictates, will be many. This is a prosperous state of the church. Other more prosperous times must not be expected; for Christ says, *Matt. xiii.* that *Tares and good seed will grow together, even to the end of the world.* **We**

We come now to the conclusion of this question about the millennium. *My kingdom is not of this world*, says Christ, *John xviii. 35*. Therefore, Christ will never erect his kingdom on this earth, so as to descend from heaven, raising the martyrs out of their graves, and reigning with them on earth a thousand years. *The city of Jerusalem shall never be built again*, *Isaiah xxv. 2*. *She shall lie desolate and waste unto the end of the world*, *Dan. ix. 27*. Therefore, no worldly reign of Christ is to be expected at Jerusalem. *Whoever lives and believeth in me, shall never die*, *John xi. 26*. These words agree with the first resurrection; over true believers the second death has no power. Therefore, the first resurrection is a spiritual and figurative resurrection from spiritual death, and from the lost condition in which the church was under Antichrist.

We commonly say, that a father deceased lives again, and is restored in the life and transactions of his son, who is similar unto him. So also the holy martyrs, who suffered for the word of God and the testimony of Jesus, were typically restored in those who

who revived their pure doctrine of the gospel ; and this is their rising and reigning with Christ. This resurrection began at the time when witnesses appeared, who resisted the efforts of Antichrist. At that time Satan was bound ; the first resurrection and the millennium began.

This time coincides with the beginning of the pouring out of the seven vials ; for there were then such as had got the victory over the beast, and such are likewise here.

To be explicit and plain, the millennium began as soon as there were assertors of the gospel-truth, against the false doctrines of the church of Rome. This was the first resurrection, the binding of Satan, the beginning of the millennium. And this happened in the twelfth century ; for we have testimonies of those, who opposed themselves to Antichrist here in England, in the year of Christ 1120. And the first resurrection, the binding of Satan, and beginning of the millennium, must be placed between the sixth and seventh trumpets. If, therefore, the millennium began in the twelfth

century, we live in it now, and the end thereof will be in the twenty-second century.

We might now proceed to Gog and Magog, according to this chapter; but there is another material question connected therewith, which we cannot pass over as foreign to our purpose; and this is the expected conversion of the Jews.

The Conversion of the Jews. Rom. xi. 25—29.

I would not, brethren, that you should be ignorant of this mystery, lest you be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles come in; and so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sake. For the gifts and calling of God are without repentance.

Remarks.

Remarks.

We are treating here of an event that has no foundation as yet in history ; but is mere prophecy, and expected to be fulfilled. The text above is the plainest concerning this event, though there are many other passages in the old testament, which make us hope for so desirable an event, the conversion of the Jews. St. Paul here certainly speaks thereof, or his words can have no meaning at all. *First*, he proposes with his own words the mystery, *that blindness in part is happened to Israel, till the fulness of the Gentiles is come in ; and then all Israel should be saved.* He, *secondly*, alleges the prophecy of *Isaiah*, ch. lix. 20. for an argument of his assertion ; *Out of Sion shall come the Deliverer, &c.* *Thirdly*, he proves it from the nature of God's calling, which is immutable. The words in *Isaiah* are a little different from those of St. Paul. According to the Hebrew text, which is rightly expressed in our English translation, the words run in the following manner : *The Deliverer will come to Sion, and unto them that turn from transgression*

transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

St. Paul alleged the words of Isaiah according to their meaning. It is quite the same, whether the Deliverer comes *out of Sion*, or *to Sion*; for by Sion the Jews are pointed out. To them he comes, and out of them he comes. Who is that Deliverer? Doubtless, the Messiah himself. In what manner does he come? With his word, and with his Spirit. He comes to Sion, and to those in Jacob who turn from transgression. How do they turn from transgression? By the Lord's powerful grace, taking away their sins and ungodliness.

It is true, this text of Isaiah might have been understood of Christ's first coming, when he took upon himself human nature, and performed the redemption

redemption upon the cross. Let it be understood so; for certainly this prophecy does not mean Christ's second coming on the day of judgment. It is always Christ's first coming unto this day, and till the end of the world, when a sinner, an unbeliever, a wicked mortal, is converted unto righteousness, faith in his Redeemer, and godliness. If, therefore, the Jews, by God's grace, open once their eyes, to see and to acknowledge our Lord Jesus to be the true Messiah, this prophecy will be fulfilled; and it is already fulfilled upon all those who are the spiritual Israel.

Hosea iii. 4, 5.

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. (*Image; the Hebrew word signifies a statue or pillar; the pillars in the temple of Solomon were Jachin and Boaz. Ephod is a priestly garment. Teraphim are images of cherubim.*) Afterward shall the children of Israel return, i. e. be converted, and seek the Lord their God,

God, and David their king; and shall fear the Lord and his goodness in the latter days.

Remarks.

This passage points out demonstratively the conversion of the Jews in the latter days. The latter days are in the scripture always taken for the times of the new testament; and, indeed, the Jews have never yet sought David their king. The Israelites, who were carried away by Salmonefer, have never yet had a king again; and Judah, when they returned from Babylon, had only one prince, who was named Zerubbabel, and was of the family of David: but after him, the high-priests were invested with the office both of priest and prince. And when kings were again restored to the Jews, they were not of the posterity of David; for the Maccabees, in whose family royalty was revived, were of the tribe of Levi; and after them, Herod an Edomite, and his posterity, got the royal dignity among the Jews to the end of their state. What is, therefore, their returning and seeking the Lord their God, and

David

David their king, but their conversion unto God, and acknowledging Jesus the Son of David, for their Messiah and their King.

Other Passages of the Scripture are the following.

Deut. iv. 30.

When thou art in tribulation, and all these things are come upon thee, in the latter days, thou shalt turn to the Lord thy God, and be obedient to his voice.

2 Chron. xv. 3, &c.

Now for a long season Israel has been without a true God, and without a teaching priest, and without law. But when they in their trouble did turn to the Lord God of Israel, and sought him, he was found of them, &c.

Remarks.

Many interpreters take Israel here for the kingdom of Israel, the capital of which was the city of

of Samaria. And, indeed, they were without a true God; for they worshipped the golden calves at Dan and Bethel: they were without a teaching priest; for their kings made priests of the meanest of the people of any tribe: they were also without law; for the law of God was not observed. But we cannot say, that at the time of Affa, king of Judah, they returned unto the Lord God of Israel; but they continued in their sin, and were destroyed, and carried away captives in their sin by Salmaneser.

Therefore, the following words of their conversion and seeking the Lord, are, according to history and the Hebrew text, rather to be applied to a future time; *when they shall be converted to the Lord God of Israel, and shall seek him, he will be found of them.*

Acts i. 6, 7.

The disciples asked Jesus, and said, Lord, wilt thou at this time restore the kingdom again to Israel? And he said unto them, It is not for you to

to know the times and the seasons, which the Father hath put in his own power.

Remarks.

The disciples, doubtless, acknowledged and understood that Jesus was the true King of Israel. Their meaning was also, doubtless, no other than this; whether the kingdom would be restored to that Israel, known by that name in the times of old. They had learned from Christ, that Jerusalem and the Jewish republic would be utterly destroyed, and the people dispersed among all nations, *Matt. xxiv. Luke xxi.* And at the time when they asked the question, the Jews were yet a kingdom; but under the vassalage of the Romans. From the answer of Christ, it is to be understood, that the question of the disciples did not imply, whether the kingdom should or would be restored to Israel, but whether it would be restored at this time. Christ does not contradict the restoration; but answers only to the time, which, he says, it was not for them to know, because that the Father had put it in his own power.

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We know, that Christ is King; and if he is King, he must have a kingdom. We know, that all those who believe in him are the spiritual Israel, whether out of the Jews, or out of the Gentiles; and so Christ is King over Israel, meaning spiritual Israel. But this was not the meaning in the question of the disciples; they did mean Israel, the real posterity of Jacob. Therefore, Christ answers not, as to their restoration as a kingdom; but only as to the time of their restoration. And the plain question would now have been, Shall the kingdom be again restored to Israel? The plain answer would have been, Yes, it shall be restored. Plain question: Shall it be restored again at this time? Plain answer: It is not for you to know the times and the seasons, which the father hath put in his own power. Therefore, they shall be restored, and be a kingdom; therefore, a conversion of the Jews is to be expected. But when? That is another question. And in what manner? That is again another question.

Israel shall be restored, and a conversion of the Jews is to be expected. But there are to be considered the following material questions. 1. Are the Jews to be converted all together, or only a great number of them? 2. Will their conversion happen all at once, or will it happen by degrees? 3. When will this conversion of the Jews come to pass? 4. Will the Jews be again restored to their country? Will Jerusalem be rebuilt? Are the Jews again to be a separate people, and God's own people, distinguished from the Gentiles and Christians? And, 5. Why has the Revelation of St. John been silent of so memorable an event, as not to make any mention thereof?

First Question answered.

Are all the Jews to be converted to Christ, or only a great number of them? St. Paul, *Rom.* xi. says, *All Israel.* If *all*, there can be none excepted. And there is not one passage in scripture, which teaches the contrary: all the prophecies say the same. But this conversion is not to be understood so, as that all the Israelites shall become

become true Christians in their hearts: it is enough, that they all will be Christians by name. Tares and wheat will be growing together until the last day, *Matt. xiii.*

Second Question answered.

Will the conversion of the Jews happen all at once, or will they be converted by degrees? We answer this question with the words of the prophet *Isaiah*, ch. xxvii. 12. *It shall come to pass in those days, that the Lord will sweep from the great river (Euphrates) to the stream of Egypt (Schichor); and ye shall be gathered one by one, O ye children of Israel.* Therefore, it is not to be expected, that the whole number of the Jews will be converted to Christ at once, but gradually; yet in great numbers at once.

Third Question answered.

When will this conversion of the Jews come to pass? St. Paul says, When the fulness of the Gentiles is come in. That the fulness of the Gentiles

Gentiles is not yet come in, let us cast our eyes, for a proof thereof, upon the nations in Asia, Africa, and America, who still follow their former way of worshipping creatures, and are not converted unto Christ. St. Paul does not mean, that all the Gentiles, to a man, must be converted unto Christ; but he means the greatest part of them in the whole world.

We see, that the Jews continue still to be enemies of our Saviour Jesus; and there are very few who are converted. Therefore, their conversion is to come. But to determine the time absolutely, is not in any man's power. However, it must come to pass between the sixth and seventh trumpet of this Revelation, after the sixth vial is poured out; before the end of the millennium, the end of which cannot be distant above four hundred years.

Fourth Question answered.

Will the Israelites be restored again to their country? Will Jerusalem be rebuilt? Are the Jews

Jews to be again a separate people, and God's own people, distinguished from the Gentiles and Christians?

All these things are of such a nature, as neither to be simply affirmed, nor simply denied. The republic of Israel has been in all her parts ecclesiastic and civil; with all her fates entirely typical, prefigurating things to come. Their tabernacle, and afterwards the temple of Solomon, wherein God himself favoured them with his presence, were prefigurations of Jesus Christ, or the incarnation of the Son of God. For so speaks St. John of this mystery in his gospel, ch. i. 14. *The Word was made flesh, and dwelled among us.* The Greek word here signifies, the dwelling as in a tabernacle. And so the human nature was a tabernacle, in which God himself was present. Ch. ii. 19. 21. *Christ calls his body the temple.* And St. Paul says, *Coloff. ii. 9. In him dwelleth the fulness of the Godhead bodily.*

As it was with their tabernacle and temple, so was it with their sacrifices, priests, purifications,

sabbath

Sabbath, and their whole ceremonial law. The Epistle to the Hebrews is a complete commentary upon all these things. Therefore, as far as any thing was typical in the Jewish church and state, it has ceased, and is abolished for ever. For the type is no further of any use, when the thing prefigured by it is come, and is present. The picture gives way to the substance, and the shadow to reality. So the ceremonial law is succeeded by the gospel, and will not be restored. Jerusalem on this earth gave way to the heavenly Jerusalem, and will not be rebuilt. The worldly kingdom of David is changed into an heavenly kingdom, in Jesus Christ the Son of David; and, therefore, will not be restored. The temple will not be restored; for our High-priest is in heaven.

The foundation of the Jewish republic was laid in Abraham, whom God had constituted the father of all the faithful; and he himself typically represented God the Father, as Sarah was the type of the church under the gospel-dispensation, and Hagar the bond-maid, a type of the servile ceremonies under the law, *Gal. iv. 24, 25.* Isaac was

a type

a type of Christ the Son of God; for by the power of God's promise only he was conceived and born unto Abraham. Jacob and his twelve sons were no less the type of Christ and his twelve apostles. The servitude of Israel in Egypt typically prefigured our spiritual servitude under the yoke of sin. Pharaoh was the image of Satan. The redemption of Israel out of Egypt pictured the redemption of mankind from the dominion and tyranny of Satan. The comparison might be carried further, if it was necessary, to prove the Israelitic state to have typically prefigured things of futurity. What was the perishing of Pharaoh in the red sea, but a prefiguration of Christ's victory over Satan, who at last will be cast into the lake burning with fire and brimstone? Israel's journey in the desert prefigured the woman of St. John in the desert, which was the church of Christ just delivered from the power of Satan. The giving of the law upon mount Sinai was changed into perfection by the pouring out of the Holy Ghost upon the disciples of Jesus Christ at Jerusalem, at the time when the Jews celebrated that memorable event. The Babylonian captivity typically

cally represented the captivity of the church under Antichrist in spiritual Babylon. Antiochus represented Gog and Magog, with his tyranny against the people of God, not long before the coming of Christ on earth; for so Gog and Magog will, not long before Christ's coming to judgment, appear against the people of God.

It is not contrary to any passage of scripture to suppose, that Israel will be restored again to their own country. But their restoration depends upon their conversion; and their conversion must be a conversion to Jesus Christ. Then they will be Christians; and they may for all that be a separate nation in their own country. The Christians are divided into different nations: there are the Germans, English, Swedes, French, &c. They are all Christians, and yet different nations. So there may then be the Jews, a Christian nation, though by their former name, and in their former country.

There are many texts in the old testament, that make such a restoration of the Jews very

probable. What St. Paul says in *Rom. xi.* absolutely implies, that the Jews are to be converted to Jesus Christ; and consequently they will be Christians. The prophecy of Hosea, in ch. iii. implies as much; for they will seek *David their King*, i. e. Jesus Christ the Son of David. That they shall be long *without a king, prince, sacrifice, image, ephod, and teraphim*, does not imply, that these things shall be then restored; but simply that there should be such a time. And they have been without them for these one thousand seven hundred years, though still professing Judaism and their ceremonial law. When they are Christians, they will have no more occasion for them. They may have a worldly prince, as other Christians have; but Jesus Christ will be King over them, as he is over all Christian nations, King of kings, and Lord of lords.

But that the Jews will be restored to their country, and be a nation therein, we allege the following texts. *Deut. iv. 26, &c.* we read the following words: "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from

from off the land, whereunto you go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the Heathens, whither the Lord shall lead you: and there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell."

" But if from thence thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days; if thou turn to the Lord thy God, and shalt be obedient unto his voice (for the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

Deut.

Deut. xxx. 1—5.

It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.

Remarks.

ratio nisi lo vel a benedicta et div. dicitur
huius. Admodum in **Remarks.** dicitur etiam
ad eum illa quae in brevi et non tam tamquam
alio.

Though there are many more texts and prophecies in the bible, regarding the conversion of Israel, and the restoration of that people to their own country; we are at present content with those alleged already. The words of Moses are all conditional; but they are at the same time conclusive, compared with the other texts. Hosea says in the words above quoted, that Israel will seek their God and David their king in the latter days. And St. Paul speaks of Israel, as to be converted after the fulness of the Gentiles is come in. Therefore, the words of Moses must then likewise be fulfilled upon them; which is plain to the understanding of any considerate person.

If you should say, that these prophecies have been fulfilled already, when the Jews returned again out of the Babylonian captivity; and that they would not be fulfilled a second time: I answer, The returning out of the Babylonian captivity was not all Israel; it was only the tribe of Judah,

Judah, with some Levites and a few of the other tribes; as we see in the book of *Nehemiah*. And again, Israel was never scattered among all nations, till after the time that their republic was made an end of by the Romans. Then they were scattered among all nations, as they continue unto this day.

Fifth Question answered.

Why has the Revelation been silent upon this memorable event, the conversion of the Jews? The Revelation has not been entirely silent upon this event, though it did not enlarge upon it; because the event was already known by the writings of Moses, and the prophets, of St. Paul, and of Christ himself; only the time was not determined, but the event itself asserted. The mentioning of Gog and Magog in this Revelation, and *Harmageddon*, the place where these enemies should be assembled, was sufficient to shew, that Israel should be converted, and return to their own country in the latter days. Gog and Magog are pointed out as the last enemy of the Jews, in

Ezek.

Ezek. xxxviii. and xxxix. and of whom we shall now proceed to treat.

Gog and Magog. Ch. xx. 7, 8, 9.

When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven, and devoured them.

Remarks.

This being again an event of a future time, which no history as yet can explain, our remarks shall nevertheless be pertinent, so as to the point of prophecy, and connection with other events of this Revelation.

1. Satan

1. Satan is loosed out of his prison at the end of the millennium. This time must be referred to the period between the pouring out of the sixth and seventh vials, ch. xvi. 13, &c. It is not at all uncommon in prophecies, that one and the same event should be dispersed in different chapters, according to its various circumstances and connections; particularly in such visions and ænigmatical prophecies, as present themselves in this Revelation. And it is no less common, that in prophecies events of different periods of time are proposed together, though some other events happen between them. In this Revelation are instances enough of this kind, as also in Dan. xi. and xii. We see, that the dragon is again come forth, together with the beast and the false prophet, after the pouring out of the sixth vial, ch. xvi. for the same purpose as here described, to seduce and incite the kings of the earth to make war against Jesus Christ. The sixteenth chapter, after the sixth vial, presents the beginning of this war. The nineteenth chapter shews the event thereof, in the destruction of the beast and the false prophet. The twentieth chapter adds the victory over Satan himself.

himself. It is all the same war; though the particulars are dispersed in three several chapters.

2. Let us gather the words from these chapters together, in order to have the description of this war at one view.

Ch. xvi. 12, &c.

The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of Devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place, called in the Hebrew tongue *Armageddon*.

What is the consequence of their being gathered together in that place? Here the prophecy breaks off: but it continues in

Ch. xix. 19, &c.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse (Jesus Christ), and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone; and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Two enemies are destroyed, the beast and the false prophet. One enemy remains, the dragon.

Ch.

Ch. xx. 7, &c.

The dragon being loosed out of his prison at the end of the millennium, goes out and deceives the nations, and excites Gog and Magog to make war against the saints; and they surround the beloved city. Gog and Magog are destroyed with fire from heaven, and the dragon is cast into the same lake of fire and brimstone, where the beast and false prophet are.

This is the end of the war.

3. Not to dwell upon probabilities of the different periods of time of this war, of the different enemies who carry it on against Christ and his saints, of the saints themselves, of what different nations and generations they may be; it is plain enough, that Gog and Magog are the last enemies of the people of God, and that they are to be destroyed by God with fire from heaven. After this,

this, no other event concerning the fate of the church will happen, until the day of judgment.

4. What we read here in the Revelation of St. John, concerning Gog and Magog, is comprised but in a few words. We see a description of this enemy at large in *Ezek.* ch. xxxviii. and xxxix. The prophet and the Revelation speak of the same enemy. The Jews are sensible of the prophecy about Gog and Magog's not having yet been fulfilled. They expect the fulfilling thereof at the time of the coming of the Messiah. They are not much mistaken: but they, denying that Jesus of Nazareth is the Messiah, deny also his first and second coming, and take his second coming for the first, or the only one. We know and believe, that the Messiah is come for the redemption of the world: we also know and believe, that he will come a second time to the judgment of the world. This second coming the Jews think to be his coming for the redemption of Israel and condemnation of all other nations, to make them a free people, and all the world besides their

their conquered slaves. Narrow notions of a Messiah!

5. There are some learned authors, who affirm, that the prophecy of Gog and Magog in Ezekiel is fulfilled in Antiochus Epiphanes the tyrant, and greatest enemy that ever made war against the Jews. But Antiochus and his army were not destroyed with fire from heaven; and all other particulars of the prophecy contradict this opinion. When did Israel purge their country from the innumerable dead carcases of this enemy? When did Israel collect so much wood from their spears and other weapons, as did serve them to burn for seven years together? And if Gog and Magog were destroyed in the person of Antiochus and his armies, why should the Revelation make mention of them, and pronounce their destruction again; and that it should happen in the same manner, with fire from heaven? Or are there two Gogs and Magogs; one of Ezekiel, and another of St. John? No sensible reader will be persuaded of that without argument; and the proof must be from history, or it cannot be an argument. All

things

things coincide and agree between Ezekiel and St. John.

6. *Gog and Magog*; so says St. John. Ezekiel is more circumstantial; for so says the Lord to this prophet, ch. xxxviii. 2. *Set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal.* Ver. 5, 6. *There are in his army Persians, Cushiites, (in the English translation Ethiopia, or Ethiopians; but would much more conveniently be rendered Arabs or Arabians) and Lybia; Gomer and the house of Togarmah.* Ver. 8. *This enemy shall come and be visited after many days; and he shall come in the latter years into the land that is brought back from the sword, and is gathered out of many people upon the mountains of Israel, which have been long waste: but it is brought forth out of the nations, and dwell now safely all of them.* Ver. 11. it is said, that *Gog shall come against a people quietly dwelling without walls, and having neither bars nor gates.* Ver. 22. *And I will plead against him with pestilence and with blood, and will rain upon him, and upon his bands, and upon the many people that are*

are with him, an overflowing rain, and great hailstones, fire and brimstone.

Ch. xxxix. 6. *I will send fire on Magog, and on them that dwell carelessly in the isles.* After this, Gog and his bands being destroyed, the prophet says, that *Those who dwell in the cities of Israel shall go forth, and set on fire and burn the weapons, both the shields and the bucklers, the bows, and the arrows, and the hand-sabres, and the spears; and they shall burn them with fire seven years.* The meaning is, that all these weapons will yield such a quantity of wood, as to suffice for seven years' burning. See ch. xxxix. 9, 10.

At last there is allowed a place to bury Gog and his bands; and this place is called the *Valley of Hamon-Gog*, i. e. of the multitude of Gog. See ver. 11.

7. The whole prophecy of these two chapters of Ezekiel is applicable to no other nation than that of the Jews or Israelites in general; for though they are dispersed, they are still a nation.

Nor

Nor is the prophecy applicable to any country but that of the Jews. Therefore, Gog will come against them, when they are again in their country, collected out of all nations, and converted unto Christ the Messiah.

This enemy is described by antient names, almost unknown in our days. *Gen. x. 2, &c.* we find Japhet had the following sons, *Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.* The sons of *Gomer* were *Asenaz and Togarmah.* Hence it is plain, that Gog and Magog are of Japhet's posterity. These, as we see here, were names of persons; but afterwards, names of nations, descendants from these persons. We shall take notice here only of those, who are mentioned by the prophet in the army of Gog. These are *Gog in the land of Magog, the chief prince of Meshech and Tubal.* In his army are *Perians, Cushiites, and Lybians; Gomer, and the house of Togarmah.* Nations have so often changed their habitations: however, all the nations, mentioned here, had originally their habitations in the country, which now-a-days is called the *Great Tartary in Asia,* about

about mount *Caucasus*, over the *Caspian Sea*, reaching towards the *East-Indies*. From thence many nations have spread themselves over the earth. *Moscow* is from *Meshech*, a country of which king *David* makes mention in *Psalm cxx. 5.* *Tubal* was originally a nation of *Tartars*; they transmigrated towards the north; their country is now-a-days known by the name of *Siberia*, the capital of which is *Tobolskoy*, or the city of *Tubal*. The *Perians* are a nation well known unto this day. *Cushites* are *Arabians*. *Puth* is *Lybians*, a nation in Africa. *Gomer*; the Jews call sometimes the *Germans* by this name; but they are more properly an *Asian* nation, belonging to the province of *Caramannia* in the *Lesser Asia*; now called *Natolia*, and subject to the *Grand Signior* or *Turkish sultan*. *Togarmah*; the Jews call the *Turks* by this name, and very properly; because the *Turks* came to Europe from behind the *Caspian sea*, from the mountains of *Caucasus*, which is part of the mountains of *Taurus*; and their province was *Turcomania*, known unto this day by that name. Hence we cannot easily mistake that enemy, who is called *Gog and Magog*.

8. *Magog*, at first the name of a person, then the name of a nation or country, known by that name to the prophet Ezekiel, who was commanded to set his face against *Gog*, in the land of *Magog*. And the prophet was very near that country in his captivity. In short, *Magog* is the Great Tartary, where the Turks came from into Europe. *Gog* is not the name of a person, but rather the title of a prince ; and he is called the chief prince of *Meſhech* and *Tubal*. These were Scythian nations of the Great Tartary, and now-a-days known by the name of Tartars. Indeed, the Tartars have different lords and princes ; but one is their chief prince, the great sultan of the Turks. *Gog* is a name that has a meaning ; it signifies *grand*, *great*, *magnificent*. And does not this perfectly agree with the title of *Grand Signior*, *Great Sultan*, *Sublime Highness*, which the emperor of the Turks appropriates to himself ?

9. There hardly then can be any doubt, but that the emperor of the Turks is this *Gog*, and his dominions are *Magog*, consisting of many isles and large peninsulas, such as Candia, Cyprus, Natolia,

&c.

&c. *Meshech* and *Tubal* are the Tartarian nations. *Cushites* are the Arabs; *Puth* are the Mahomedans in Africa; and *Perfia* is of the same religion. *Gomer* is the people in Natolia; and *Togarmah* is properly the Turks.

10. It will come to pass, that the Turkish empire will be weakened; the Turks will be drove out of Europe; the Jews will be converted, and brought back into their own country; those who were lost in Affyria, and those who were expelled into Egypt, and from thence dispersed among all nations, will come into their own country again. The Turks will enrage and make an inroad upon them, with an intention to destroy them; but they will be destroyed with fire from heaven.

11. Ch. xvi. 16. *And he gathered them together in a place, called in Hebrew Armageddon.* So is this word spelled in Greek, and likewise in the Syriac translation. It is originally Hebrew, and is compounded of three words, *herem*, curse; *gad*, multitude; *hon*, of them. The meaning is, *Accursed be their multitude.* Therefore, the place where they are gathered together, is a place of their

their destruction, and agrees with the name of the place in Ezekiel, *Hamon Gog, the multitude of Gog*, a place where they are to be buried. Their destruction is with fire from heaven, in which both the prophet Ezekiel and the Revelation do agree.

The last Judgment. Ch. xx. ii.

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (better the grave) delivered up the dead which were in them: and they were judged, every man according to his works. And death and hell (the grave) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.

To conclude with a few remarks.

from two other points, and that you who view the
bombs above us in the horizon to two or

two thousand feet above us, I have intended just that

1. It is sufficient to say, that with the event of
the last judgment ends the completion of the sixth
seal, the seventh trumpet, and all that Christ and
the prophets have prophesied. See *Dan.* xii.
Isaiah lxvi. *Matt.* xxv.

2. It is my opinion, that at the end of this
world the wicked will all be slain, as in a battle,
by an angel of the Lord; for *Isaiah* says, ch. lxvi.
16. speaking of this day, *The slain of the Lord*
shall be many. So that the being changed, of
which St. *Paul* speaks, 1 *Cor.* xv. 51. is a pro-
mise only belonging to the godly, and not to the
wicked. With this agrees *Rev.* xiv. 20.

The new Heaven and the new Earth.

Ch. xxi. 1—5.

I saw a new heaven and a new earth; for the
first heaven and the first earth were passed away,
and there was no more sea. And I, John, saw
the

the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold ! the tabernacle of God is with men ; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away, all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying ; neither shall there be any more pain ; for the former things are passed away. And he that sat upon the throne said, Behold ! I make all things new. And he said unto me, Write ; for these words are true and faithful.

Remarks.

1. There are some pious people, who have no other notion of a new heaven and a new earth, but that they imagine the state of everlasting happiness to be called by these names ; and no such things as a new heaven, and much less a new earth, were really to be made, and by God intended. I have even met with persons of letters, and

and among them with divines, who were of opinion, that the new heaven and the new earth were but the gospel-dispensation of the new testament, and existed, therefore, already; and that by the former heaven and earth was to be understood the church under the law of Moses, which was abolished, and gave way to the church under the gospel.

But if we weigh the words of the prophecies, treating of this matter, more thoroughly; we shall find, that they mean, a real new heaven and a real new earth will succeed this present heaven and this present earth, at the end of this world; and this as sure as there will be a real resurrection of the dead. Let us consider the prophecies.

Isaiah lxy. 17. So saith the Lord, Behold! I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. Are these words only changing the old into the new testament? Is the old testament quite so abolished with the Christians, as that they should not think thereof any more? Are not both Christians and

Jews

Jews still studious about the law? And would not the gospel lose its chief foundation, if the law were not remembered? The old testament receives its character of truth from the new testament, in the real fulfilling of all its types, in sacrifices, priesthood, and prophecies; and the new testament receives its character of truth from the old testament, its events being prefigured and predicted therein. Therefore, the new heaven and the new earth are neither imaginary, nor mere changes of law and gospel dispensation; but a real new heaven, and a real new earth.

2 Peter iii. After the apostle had made mention, that the heavens should pass away, and the earth burnt up, he continues in ver. 13. *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

So the apostle took the prophecy of Isaiah, as a promise of God, which certainly would be fulfilled; new heavens in the room of these, and a new earth in the room of this.

What

What Isaiah prophesied, and St. Peter assured us of, St. John saw performed in this vision. He saw a new heaven and a new earth; and these emphatical words are added, *Behold! I make all things new. These words are true and faithful.*

2. About a new heaven, people are not so solicitous to think what it should be for. But some may ask, What is the destination of a new earth? Will it be again inhabited? And by whom? The questions are easily answered. The prophet, as above cited, places Jerusalem on this new earth, and makes the people of God her inhabitants; describing their felicity under prophetical figurative expressions. St. Peter says, we are those who look for a new earth. St. John sees this new earth, the new Jerusalem descending out of heaven upon it, for an habitation of those who rise on the last day, and are found righteous. Everlasting felicity can be in any place where God dwells in glory among his people, and when all imperfection is removed, and perfection to the highest degree established.

The New Jerusalem. Ch. xxi. 10—27.

I forbear to set down the text, which any one may read in the above-cited chapter and verses. I only mention, that the city has twelve gates, named with the names of the twelve tribes of Israel; and that the wall of the city has twelve foundations, with the names of the twelve apostles. The city is described as very magnificent; the gates also, and the foundations no less.

Whoever will take the trouble to read *Ezek. xlviii. 31—35.* will find, that the names of the gates of this new Jerusalem are the same as here assigned in the Revelation. Jerusalem of former times was never built in a square form, nor had the gates ever the names of the twelve tribes. See *Nehem. iii. 1.* Here is a gate called the *Sheep-gate.* Ver. 3. there is a gate called the *Fish-gate.* And so we find other names of some of the gates of the first and second city of Jerusalem. Therefore, it is thought by the Jews themselves, that this prophecy of Ezekiel is not yet fulfilled.

Besides,

Besides, this new Jerusalem comes down from the new heaven upon the new earth, after the end of this present world: therefore, it is a city not made with the hands of men, but created by the Almighty God. The prophet says, that this new Jerusalem shall be called, as it is expressed in Hebrew, *Jehovah Shammah*: translated into English, it signifies, *The Lord is there*. This agrees with the name given to it in the Revelation, ch. xxi. 3. expressed in the Greek language, *Skene tou Theou*, i. e. *Habitation of God*.

The prophet Ezekiel had many wonderful prophetical visions, which are described in the twelve last chapters of his prophecy. They are not yet plainly understood, either by the Jews or Christians. In ch. xlviij. the land is divided among the twelve tribes, so as it never has yet been divided among them; and, therefore, it is certainly as yet a future event. It may be a figurative description of the world to come; for it is perfectly consonant to scripture truth, to call all the chosen of God by the name of Israel; and why not also by the names of the twelve tribes?

The

The land of Canaan was a picture of the land of the blessed in a future world. St. Paul says, *Heb. iv. 9—11.* that *There remaineth still a rest to the people of God.* He makes the comparison between the land of Canaan, the temporal rest of Israel, and the future world, the eternal rest of the people of God; between Joshua and Jesus Christ.

We must not imagine, that eternal rest implies inactivity; for without action there is no life. Nor must we think, that in a future world there would be no order and particular regulation among those who are to inhabit it. There is order and regulation among the angels: a state of perfection requires it; for without it there is imperfection.

Much has been said about the prophecies, *Isaiah ii.* and *Micah iv.* concerning the time when these prophecies would be fulfilled, *that no nation should war any more against nation, &c.* This will be fulfilled in the world to come. Then there will be perfect peace, and all nations will obey the Lord God, and he will be the only King.

The

The peace and rest is elegantly described by many of the prophets, under the picture of a pastoral and rural life, undisturbed by enemies, perfectly happy, and as under the powerful protection of the Lord. See *Isaiah* lxv. and *Zech.* xiv.

The last Vision of St. John, resembling a new Paradise. Ch. xxii. 1—5.

And he shewed me a pure river of water of life, clear as chrystral, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the

the Lord God giveth them light; and they shall reign for ever and ever.

Remarks.

1. We have a notion of everlasting life, that we shall not want to support it with victuals and with drink, as we do want to support this natural life. In this we are certainly not mistaken. And yet there must be something to support eternal life. God lives for ever, and did live before the creation. The angels live, and yet without food. They are spirits, and do not want to support their existence with food belonging to the support of the life of a body. Jesus Christ, who took upon himself human nature, and has an human body, does not want sustenance to support his life. What then is to be understood here by the water of life, and by the fruit of the tree of life? Christ says, that *he is the bread of life*, *John vi. 48*. And his word is the stream of *living water*, *John iv. 10, 14*. Therefore, what is here described, we have already; and this will be our food and

our

our drink in the world to come; elegantly, but figuratively, described in this chapter like a life in heavenly paradise. To say more of it, is not in the power of any mortal now. Experience will teach us better things.

2. *Ezek. xlvii. 1, 2, &c.* we find a description coinciding with this; but it is a description of the gospel; and whosoever has the gospel, has life everlasting; for the good things begun here in this world, will last for ever.

3. The end of this chapter is also prophetical, about the coming of Jesus Christ, which will be sudden and unexpected; unexpected by those who have no great notions of futurity, but are only delighted with the diversions of this world, in which they drown their understandings. But the persons, who mind a future state, take notice of these prophecies, which are comfortable to them. These Christians wish for the last day, and say, Come soon, O Jesus!

And

And herewith we end our dissertations upon
the Revelation of St. John.

End of the Second Part.



A SHORT

A S H O R T
RECAPITULATION

Of those Events contained in the
REVELATION

Of St. JOHN;

SHewing

How far some of them are fulfilled, or still fulfilling,
or yet to be expected to be fulfilled in future Times,

B E F O R E

The L A S T D A Y.

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РЕГАСТАРИЯ
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ОГРОМНОГО КОЛЛЕГИИ

КОЛЛЕГИИ

МОСКОВСКОЙ

САНКТ-ПЕТЕРБУРГСКОЙ

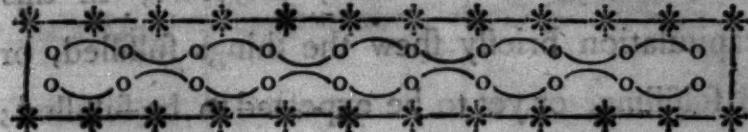
МОСКОВСКОЙ, САНКТ-ПЕТЕРБУРГСКОЙ И КОММЕРЧЕСКОЙ
КОЛЛЕГИИ

КОЛЛЕГИИ

САНКТ-ПЕТЕРБУРГСКОЙ

САНКТ-ПЕТЕРБУРГСКОЙ

and this out no added hindrance to doing our
duty in our daily walk with Christ. Now then, when



RECAPITULATION.

THE day of Christ is at hand. So said some in the church of the Thessalonians. St. Paul refuted this notion, saying, it could not yet be at hand, because such things were not come to pass yet, which necessarily were preceding that great day; the falling away from the faith, and the man of sin, who is Antichrist, not being yet revealed, were things to be then expected, according to the prophecies, 2 *Theff.* ii. 2, &c.

In our days, if an earthquake happens, or a comet is to appear, some men are audacious enough to say, The day of Christ is at hand; now

THAT

the

RECAPITULATION.

the globe of the earth will be set on fire, and the world destroyed. We shall, therefore, in this recapitulation briefly shew the things fulfilled, or still fulfilling, or yet to be expected to be fulfilled; for every event predicted must be fulfilled, before we can say, The day of Christ is at hand. And if we believe the word of the scripture to be true, we shall not easily be shaken in our faith.

—nothing long nor odd in boldness.—VI 122



—God doth know what we shall have and what we

• P A R T the F I R S T.

—happily I could make good to him

—and when he had said this he did

I. *The seven Seals.*

SEAL I. C H R I S T goes forth to conquer the nations with his gospel. This is fulfilled in its beginning, continues unto this time, and will be completed when the fulness of the Gentiles is come in, and Israel converted.

SEAL II. Satan takes the peace from the earth.

This is fulfilled.

SEAL III. The increase and multiplying of the disciples of Christ, against all the arts of oppressing the gospel. Fulfilled.

SEAL

SEAL IV. Fulfilled in the ten great persecutions.

SEAL V. The saints slain for the word of God and testimony of Jesus Christ, receive a promise of having their blood avenged. This is partly fulfilled by the judgment of God upon the Jews and Gentiles, and will be completed on the last day.

SEAL VI. Fulfilled in part, by the destruction of the Jewish realm, and abolition of idolatry in the Roman empire. The completion will be on the last day.

SEAL VII. Peace and rest of the church after the persecutions under Constantine the Great and his successors. Fulfilled.

II. *The seven Trumpets.*

A. C. TRUMPET I. Fulfilled in the heresy of *Arius.*
320.

TRUMPET

TRUMPET II. Fulfilled in the apostacy of the emperor *Julian*. A. C. 361.

TRUMPET III. Fulfilled in the fall and heresy of *Nestorius*, bishop of Constantinople. 430.

TRUMPET IV. Fulfilled in the heresy of *Eutyches* and others. 448.

TRUMPET V. Fulfilled in the fall of the *bishop of Rome*, the man of sin, and Antichrist. 606,
&c.

TRUMPET VI. Fulfilled in *Mahomed*, the Saracens, and Turks. 607,
&c.

TRUMPET VII. Means the end of the world.

PART the SECOND.

CHAP. XII.

THE woman bringing forth a male-child, is a vision entirely fulfilled. It coincides, in regard to time, with all the seven vials. Christ being the male-child, and the woman the church, he went forth to conquer the nations by the means of his gospel, as soon as he was seated on the throne of God; and the church was immediately persecuted by Satan, and in the desert from A. C. 33 to 383, when she came forth out of the desert in great glory, in the reign of *Theodosius the Great.*

CHAP.

CHAP. XIII.

The two beasts represented in this chapter, is an event entirely fulfilled. The beast with seven heads and ten horns, is the Antichristian empire of the church of Rome; and the beast with two horns, is the dignified clergy of the church of Rome, otherwise called the false prophet. The number of 666 is not yet completed.

CHAP. XIV.

This chapter treats of the reformation, and the first fall of Babylon, or the Antichristian empire of the church of Rome, and is fulfilled. The rest of this chapter must be expected at the end of the world.

RECAPITULATION.**CHAP. XV. and XVI.***The seven Vials.*

VIAL I. Fulfilled in the corruption of the church of Rome.

VIAL II. Fulfilled in the slaughtering of the saints, whose blood will be required from the hands of those that slaughtered them.

VIAL III. Fulfilled in corrupting the doctrines of Christ, and murdering righteous teachers; for their blood will come upon the heads of the murderers.

VIAL IV. Fulfilled in the preaching of the gospel, at various times, by different preachers thereof, against the errors and tyranny of the Romish church.

VIAL

RECAPITULATION.

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VIAL V. Fulfilled by the glorious reformation, and fulfilling unto this time, by the power of the bishops of Rome being more and more obscured.

VIAL VI. Begun, but not fulfilled.

VIAL VII. Not poured out yet.

CHAP. XVII.

Is entirely characteristic of the beast with seven heads and ten horns, and Babylon, the great harlot.

CHAP. XVIII. and XIX.

The second and great fall of Babylon, i. e. the spiritual Antichristian empire, is not yet come to pass; and the rejoicings of those that are in heaven are connected therewith.

Events

RECAPITULATION

Events expected to be fulfilled before the last Day.

1. The loosing of the dragon; the end of the millennium; the coming in of the fulness of the Gentiles.

2. The conversion of Israel.

3. Gog and Magog; and then the end of the world.

F I N I S.

- 72: Jerusalem taken by the Romans
- 133: Adrian banished the Jews from Judea
- 326: Helena establish'd Church in Jerusalem
- 615: the Persians take it, carry off 5000
- 636: the Saracens took it & establish'd, doctrine of Mahomet
- 1060: the Turks conquer'd Sina, took Jersalem
- 1453: Mahomet 3 took Constantinople
He convey'd 80 Ships, over Land with sails flying; had one Cannon drawn by 150 Oxen